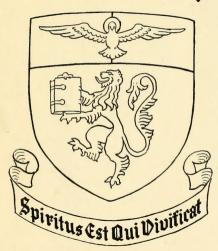
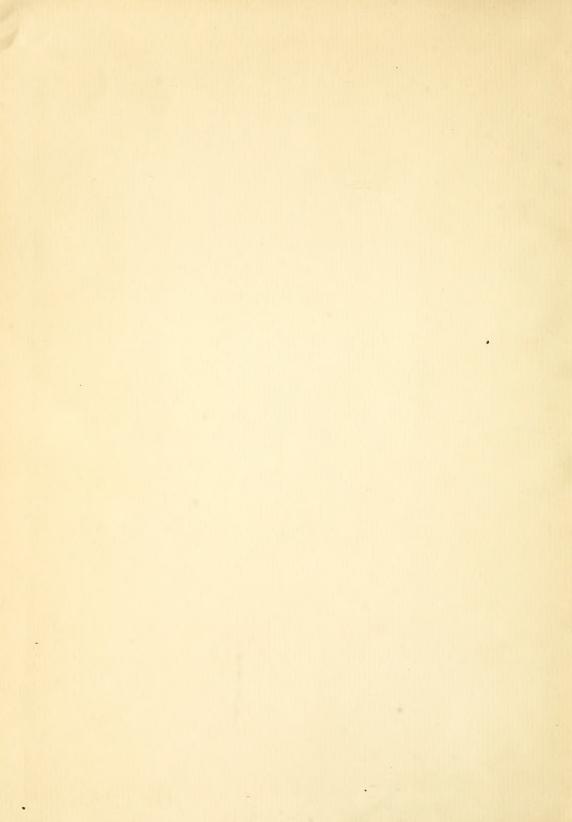


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The Dolphin Series

# COURSE OF CHRISTIAN

# **DOCTRINE**



A HANDBOOK FOR TEACHERS

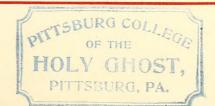
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GRADES V—VI—VII—VIII



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## Jesus, Our Divine Waster

THE WAY, THE TRUTH, AND THE LIFE

BY THE HANDS OF

Dur Wother Wary, the Seat of Wisdom

St. Joseph, Bost Ercellent Educator

OF THE

## Child Divine

THIS LITTLE WORK IS HUMBLY AND LOVINGLY OFFERED IN THE HOPE THAT BY THE MEDIATION OF

The Carthly Three

IT MAY CONDUCE TO THE HONOR AND GLORY OF

The Wost Boly and Undivided Trinity

NOV 2 1942

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AMERICAN ECCLESIASTICAL REVIEW

The Dolphin Press

## PREFACE.

They that are learned shall shine as the brightness of the firmament; and they that instruct many unto justice, as stars for all eternity.—Daniel 12: 3.

HILE in the ordinary branches of secular education there has been of late years notable improvement in methods for imparting as well as in plans for simplifying the acquisition of knowledge, making it interesting and living to the children by pictures, blackboard sketches, the use of the moulding-board, and the like; there has been up to the present, or at least until very lately, comparatively little change in the old-time method of teaching Christian Doctrine mainly by question and answer. Yet the abstract nature of the study itself and its difficult phraseology make it all the more incumbent on the teacher to seek to remove the thorns of difficulty and strew with flowers the pathway that leads to the knowledge and love of God. As Bishop Bellord says, "the children of light should gather hints for their religious advantage from the children of this world." To this end we have but to bring into the teaching of Catechism the adjuncts we ourselves employ in secular branches. What teacher to-day would dream of giving history or geography lessons from the text-book alone? Preparing for her class, she gathers spoils from poet, painter, and illustrator; to emphasize events, or make tangible ideas—maps, sand-board, objects of various kinds are called into requisition; nay, even the pupils themselves, at times, are led to enact an historical scene, or become travellers in imagination over the lands about which they are studying.

Why should we not employ the same means in teaching Catechism? Traditional methods should be broken with; we should take up again something of the idea that informed the old Miracle plays, and with all possible reverence press into the service of religion every appliance that has helped to simplify and make pleasant our secular teaching. If "the test of the master's success is the child's willing coöperation," have we had full reason to be satisfied with the results obtained by the Catechetical Method alone?

The Course of Religious Instruction herewith presented is the outcome of attempts to bring the "New Education" to bear on the old sacred and unchangeable truths, and to lead the children not only to know, but to love and practise them. Prepared at first as a guide to young teachers of a religious community, it met with the approbation of priests who saw its practical results; then it passed into wider circulation, so that for several years it has stood the test of actual use in the schoolroom. In response to repeated requests it is now published for general use, in the hope that it may not be less effective in a wider sphere than it has been in a comparatively limited circle.

Some, no doubt, will think excessive the amount of work called for from both teacher and pupil, but examination will prove that "repetition" is the keynote; that the method being largely concentric, each grade includes the work of the preceding, and adds

but comparatively little to it. That the work has been done and well done under diverse circumstances, is proof of its practicability. Teachers, pupils and environment vary so widely, it is true, that in no study can "hard and fast" limits be prescribed; still, a systematic Course must be a help, even though, like this, intended but to be suggestive; those who use it have but to rectify what they find faulty; eliminate what seems superfluous; broaden, or deepen, or circumscribe within the limits of individual or local requirement, as only the living teacher can, who has "the spirit that vivifieth."

On account, however, of the interdependence of the grade work, it is strongly advised that, in schools adopting this Scheme, pupils of the higher grades begin with the work specified for the Fifth, going on to that of the succeeding years as soon as practicable. In this way only can the work be accomplished satisfactorily.

The Plenary Council Catechism, being prescribed for use, is the only one mentioned in this work, yet the Scheme has no special dependence upon it, but can be used with any other.

Hymns, recitations, quotations, other and perhaps better than those included herein, can readily be found; these but serve to indicate the plan.

Mnemonic words and rimes, some, old-time standbys, others, new, have been included in the work, since educators find them very often useful although not beautiful.

We gratefully acknowledge our indebtedness to the Century Company for permission to reprint some poems from Five Books of Song, by R. W. Gilder; to Small, Maynard & Co. for allowing us to quote the Rev. Father Tabb's Poems; to Longmans, Green & Co. for the use of Cardinal Newman's Verses; to Messrs. Eaton & Mains, New York, for permission to reprint from The Young Traveler's Class directions for drawing the Map of Palestine; to the Rev. Father Russell, S.J., Miss Agnes Repplier, Miss Eleanor C. Donnelly, and Mrs. Margaret Halvey, for permission to reprint the poems that bear their names.

To these, and to many others to whom, consciously or unconsciously, we may be indebted, we render the tribute of our thanks. Laying no claim to originality in this compilation, we say with Montaigne: "We have but gathered flowers from many gardens, only the string that binds them together is our own."

If, through the blessing of God, this work become a help to any of those who are laboring to make Him better known and glorified, then will have been accomplished our dearest hope and highest aim.

PHILADELPHIA, PA.

March 19, 1904.

S. S. J.

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## PART SECOND

ELEMENTARY GRADES, V-VIII



## FIFTH GRADE.

# Special Patron—(Boys) St. Aloysius. (Girls) St. Agnes.

Prayers.—Oral and written review of prayers of preceding Grades.

Additional: Prayer to Jesus Crucified.

Memorare of Saint Joseph.

Prayer to Patron Saint. (Appendix, p. 121.)

Aspirations.—Those of preceding Grades.

Additional: "Sweetest Jesus, be not my Judge," etc. (Appendix, p. 123.)

"Jesus, my God, I love Thee," etc. ("p. 123.)

"O God, be merciful to me a sinner!" ("p. 123.)

"Blessed be the holy," etc. ("p. 123.)

Catechism.—Plenary Council, No. 2.

Gifts and Fruits of the Holy Ghost. Names and symbols of the Apostles and Evangelists.

Liturgy: The altar and its furniture; sacred vessels and vestments for Mass, Vespers, Benediction.

Feasts of the year, principally those from Advent to Lent.

Bible History.—In this Grade, pupils begin to use a text-book.

Old Testament.—From the Creation of the World to Division of the Kingdom of Israel. (Tablets, p. 71-73.)

New Testament.—" Life of our Lord." (Tablets, p. 74-78.)

Geography of the Bible.—Sketch-map of Biblical World. Location of events in each epoch as studied. (Suggestions, p. 80.)

Sketch-map of Holy Land. Location of events in our Lord's Life. (See p. 87.)

The Bible:—Its parts; how many books in each? Writer of Pentateuch? Of Psalms? Of Gospels? Meaning of:—Bible, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Gospel.

Instruction.—A regular course on the Commandments of God. "Easter Duty,"—time, necessity, penalty. Duties of children to parents,—in youth, in maturity. Utility and advisability of spiritual reading. Necessity of hearing sermons and instructions.

The Sacrament of Penance, its parts. Contrition, perfect and imperfect. Preparation for and thanksgiving after Holy Communion. Days of fasting and abstinence.

Practices.—External acts in assisting at Low Mass; at High Mass; genuflections, simple and profound. Spiritual Communion. Daily general examination of conscience.

How to say the "Our Father," "Hail Mary," Creed; Acts of Faith, Hope, and Charity, according to the Ignatian "Third Method of Prayer."

Scapular of Mount Carmel. Manner of reciting the Rosary.

Stories.—Of St. Aloysius; St. Agnes; St. Stanislaus; St. Elizabeth of Hungary; St. Teresa; St. Maurice; the Thundering Legion; St. Perpetua; St. Patrick; St. Bridget; St. Columba; St. George; of National Patrons.

Also incidents from daily life; from lives of great men and women, and from Church History, that will inculcate lessons of moral and civic virtue, loyalty to Church, State, family, parish, etc.

Story of the Labarum; of the Finding of the Cross by St. Helena. Destruction of the Temple of Jerusalem by Julian the Apostate. St. Bede and the Holy Scripture.

Hymns.—Those of preceding Grades.

"Faith of our Fathers," etc.

"In this Sacrament, sweet Jesus," etc.

"Sweet Saviour, bless us."

"O Lord, I am not worthy," etc.

Seven Words on the Cross.

Hymn to St. Aloysius.

Hymn to St. Agnes.

Hymns proper to ecclesiastical seasons.

Quotations.—(From Scripture.)

Quotations.—(170m Stripture.)		
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## ADAM TO ABRAHAM.

PART I.

FIRST EPOCH.

PART II.

A.

J.

E.

N.

A.

4000 B.C.

3500 B.C.

3000 B.C.

2500 B.C.

2000 B.C.

#### Creation.

First Day: (a) Light. Creation. Office. State. Fall. Leaders. Punishment. Reward.

Creation of Hell.
Second Day: Firmament. Land and water

in mass.
Third Day: Vegetation and dry land.

Waters form sea. Fourth Day: Sun, planets, stars.

Fifth Day: Fishes, birds.

Sixth Day: Beasts, creeping things. Man.

Seventh Day: Sabbath.

Lessons.

#### Adam and Eve.

Creation: (a) Adam, (b) Eve.

Paradise. Geographical location. (?)
Tree of Life and of Knowledge. Tempta-

tion.

Fall of Eve; of Adam.

Consequences: spiritual, temporal.

Promise of Redeemer.

Their after-life. Sacrifice necessary.

Lessons.

## Cain and Abel.

Sacrifices.

Sin:-jealousy, murder.

Punishment.

Children.

Lessons.

#### Seth.

Children.
Intermarriage.
Consequences.

Lessons.

## Ante-Diluvian.

State of the World.

Noah and his Sons.

dimensions, description.

Ark dwellers. animals:—clean, unclean.

#### Deluge.

Time. Effects. Events during it; at its close.

Ararat.

Lessons.

## Post-Diluvian.

Noah's Sacrifice.

God's covenant. Rainbow.

Blesses Noah and his Sons.

Cham's Sin { occasion. punishment.

Lessons.

## Babel.

Place. Persons. Cause. Sin. Punishment.

Result { as to language. as to dispersion of races.

#### Semitic Race.

## Thare.

Dwelling-place.

Cause of migration.

Sons:-Nachor, Aran, Abram.

Death at Haran.

## ABRAHAM TO MOSES.

#### SECOND EPOCH.

A.

M.

#### 2000 B.C.

to

1500 B.C.

## Abraham. (At Haran.)

Vocation. Sarah, Lot,

JOURNEYS:

To Canaan: Sichem. Bethel. Altars. Promises.

To Egypt and return to Bethel. Separation from Lot.

To Hebron (Mambre). Capture of Lot. Pursuit.

To Dan. Victory. Melchisedech; tithes: Covenant with God. Promise of Isaac. Circumcision. Agar and Ishmael. Destruction of Sodom and Gomorrha.

To Beersheba. Birth of Isaac. To Moriah. Sacrifice of Isaac.

To Hebron. Cave of Macpelah.

His Character.

#### Isaac.

Childhood.

Sacrifice.

Marriage.

Sons.

#### Esau and Jacob.

Sale of birthright.
Paternal blessing of Jacob.

Esau's anger.

Consequences.

## Jacob.

#### IOURNEYS:

To Haran. Vision at Bethel. God's promise renewed; sets up altar.

At Haran: Choice of Rachel. Marriage of Lea and Rachel. Years of service.

Return to Canaan. Wrestles with an angel. Is called "Israel." Meets Esau.

Sichem. Well; altar.

Bethel. Worship.

Ephrata. Rebecca dies.

Hebron. Death. Burial. His twelve sons. His favorite.

#### Joseph.

As CHILD:—relations with his father; his brothers; his dreams. His brothers' actions.

As Slave:—Potiphar's house; temptation; imprisonment.

As Prisoner:—Dreams. Butler's; Baker's: Pharaoh's; interpretation.

As Prince:—Famine. His brothers' first visit. Their second visit.

Joseph reveals himself:—the reconcilia-

Jacob and his family remove to Egypt.

Jacob's choice of Ephraim and Manasses: his death. Joseph's death.

## Oppression of the Israelites.

Job.

His afflictions. Reward. Death.

## MOSES TO SOLOMON.

#### THIRD EPOCH.

M. 1500 B.C.

to

S. 1000 B.C.

#### MOSES.

First Forty Years. (Egypt.)

Birth, parentage, childhood, choice, flight

Second Forty Years. (Madian and Egypt.) Marriage; occupation. The burning bush. Mission to Pharaoh. Aaron.

Third Forty Years. Before Pharaoh; the plagues; Paschal Lamb. Exodus: The Red Sea. Mara. The Manna,

Quails, Water; Rephidim.

#### Mount Sinai.

Commandments. Golden Calf. Tabernacle. Vestments. Laws and government established. Sacrifices. Religious Feasts. Sacred Ministers.

## Spies,

Their journey; return; story; effects. Punishment: of spies; of people.

#### Wanderings in the Desert,

Chief events: Core, Dathan, Abiron; Aaron's Rod, Sin of Moses and Aaron. Aaron dies. Brazen Serpent, Balaam. Death of Moses.

## JOSUE.

Entrance into Promised Land. Crossing the Jordan; the stones; fall of Jericho. Hai; defeat; victory. Conquest and division of land. Assembly at Sichem.

Death of Josue.

## THE JUDGES. (15.)

Othoniel (the first).

Deborah and Barac. Conquest of Sisara.

Gideon: Story of the fleece.

Battle with the Madianites; the conquest.

Jephte and his Daughter.

Ruth and Noemi.

Samson. His birth and parentage. exploits. Dalila. His fall. His death.

His sons' sin. His fault, Punish-Heli. ment. Capture of Ark.

Samuel. (Last of the Judges.) His childhood. The Voice of the Lord. The Israelites ask for a king. (Cause.) End of Theocracy.

## THE KINGDOM OF ISRAEL.

#### Saul.

Circumstances of his choice. His fall. Punishment. Death.

David. (The man according to God's own heart.)

Youth: his choice and consecration by Samuel.

In Saul's Court: Combat with Goliath; friendship with Jonathan. Saul's hatred. As King.

Tabernacle built; Ark removed thither. David as Prophet; Psalmist; Sinner; Peni-

Absalom. His treachery; revolt; death. David and the Temple. Advice to Solomon.

#### Solomon.

Vision; prayer, result. Wisdom: evidences. Temple: building, consecration. Magnificence of his reign. Queen of Sheba. His writings. His fall. His death.

#### Roboam.

Condition of the people; cause. Petition. Advisers. Reply. Result.

#### YEARS

## OF PREPARATION,

## HOLY CHILDHOOD AND HIDDEN LIFE.

#### A.D. 1

#### to

#### A.D. 30.

## Vision of Zachary.1

(a) Place. (b) Persons. (c) Words. (d) Acts. (e) Lessons.

Espousals of the Blessed Virgin Mary and St. Joseph,

#### Annunciation.

(a) Time. (b) Place. (c) Persons. (d) Words. (e) Acts. (f) Prayers. (g) Feast. (h) Lessons.

#### Visitation.

(a) Time. (b) Place. (c) Route (?). (d) Persons. (e) Words: Magnificat. (f) Acts. (g) Feast. (h) Lessons.

## Birth of St. John the Baptist.

(a) Time. (b) Place. (c) Canticle: Benedictus. (d) St. John's Childhood. (e) Feast.

#### Journey to Bethlehem.

(a) Cause. (b) Prophecy. (c) Route (?). (d) Rejection. (e) Lessons.

## THE HOLY CHILDHOOD.

#### Birth of our Lord.

(a) Time. (b) Place. (c) Persons. (d) Words. (e) Acts. (f) Feast. (g) Lessons.

## Adoration of the Shepherds.

(a) Place. (b) Vision. (c) Words: Chant.(d) Scenes: At the fold; in the cave.

#### Circumcision.

(a) Feast. (b) Place (?). (c) Persons. (d) Acts. (e) Name of Jesus.

<sup>1</sup> In these *Tablets* the chronology of "Life of Christ," by the Rev. Fr. Maas, S.J., has been followed.

#### Presentation and Purification.

(a) Time. (b) Place. (c) Persons. (d) Acts. (e) Words. (f) Canticle. (g) Feast. (h) Lessons.

## Adoration of Magi.

(a) Time. (b) Place. (c) Route (?). (d) Persons. (e) Events: 1st, at Jerusalem, 2d, at Bethlehem. (f) Gifts. (g) Return. (h) Feast. (i) Lessons.

## Flight into Egypt.

(a) Time (?). (b) Cause. (c) Persons. (d) Route (?). (e) Lessons.

## Massacre of Holy Innocents.

(a) Time. (b) Place. (c) Cause. (d) Persons. (e) Feast.

#### Return from Egypt.

(a) Time (?). (b) Visions of St. Joseph; in Egypt; on the way.

#### THE HIDDEN LIFE.

Our Lord's Boyhood at Nazareth, (7 A. D. to 12 A. D. ?)

(a) Daily humble home duties. (b) Lessons.

#### Visit to Temple.

(a) Occupation. (b) Finding. (c) Return.

Later Years at Nazareth. (12 A. D. to 30 A. D.)

(a) Apprentice. (b) Home duties. (c) Later support of family. (d) Lessons.

## Death of St. Joseph.

Lessons.

#### Manhood of our Lord.

Leaving His Mother, Lessons.

## BEGINNING AND

## FIRST YEAR OF THE SACRED MINISTRY.

A.D. 30

to

Pasch A.D. 30

to

A.D. 31

Jesus comes down the Valley of Jordan to Bethabara.

## Baptism of Jesus.

(a) Place.(b) Persons.(c) Words.(d) Blessed Trinity revealed.(e) Testimony.

## Fast and Temptation. Dec. 29, A.D. 30.

(a) Place. (b) The three temptations.

## Call of the First Disciples. (About January, A.D. 30.)

Andrew and John. Simon. Philip. Nathaniel.

#### First Miracle.

(a) Place. (b) Persons. (c) Acts. (d) Words. (e) Lessons.

In the SIXTH GRADE add-

Capharnaum, Jesus' city. Peter's house.

## First Pasch.

## Purification of Temple.

(a) Scene.(b) Words.(c) Acts.(d) Consequences.

## Nicodemus.

(a) Time. (b) Words. (c) Result.

## Samaritan Woman. (At Jacob's Well.)

(a) Scene. (b) Persons. (c) Words.(d) Result:—to woman; to townspeople.

## Ruler's Son. (In Galilee, -Cana.)

(a) Scene. (b) Words. (c) Result.

## Rejected at Nazareth.

(a) Place. (b) Cause. (c) Acts.

#### Bethsaida.

(a) Miraculous Draught. (b) Second Call of First Apostles.

## Capharnaum and First Galilean Mission.

(a) Cure of Simon's mother-in-law.

## Call of Levi.

(a) Place.(b) Scene.(c) Acts.(d) Lessons.

## Feast in Levi's House.

(a) Persons, (b) Words, (c) Acts. (d) Lessons.

In the SIXTH GRADE add-

First Similitudes: Garment,-Bottle,

## Jesus goes to Jerusalem.

## SECOND YEAR

## OF THE SACRED MINISTRY.

Pasch (?), A.D. 31

to

Pasch (?), A.D. 32.

## Paralytic at Pool. (Judea.)

(a) Scene. (b) Cure. (c) Anger of Sanhedrim. (d) Cause.

## Jesus goes into Galilee.

Disciples in Cornfield.

#### IN GALILEE.

Spring, A.D. 31.

#### Call of the Twelve.

(a) Place. (b) Scene. (c) Names of the Twelve.

#### Sermon on the Mount.

(a) Place. (b) Scene. (c) Beatitudes. (d) Lord's Prayer.

In the SIXTH GRADE add-

Similitudes: - Salt; Light; Bushel.

## Centurion's Servant. (Capharnaum.)

(a) Words. (b) Result.

#### Naim.

(a) Widow's Son. (b) Scene. (c) Words. (d) Result.

## Simon's Banquet.

Mary Magdalen.

In the SIXTH GRADE add—

Similitude of the Creditor.

## Second Mission through Southern Galilee.

Teaching. Healing.

## First Storm at Sea.

(a) Cause. (b) Scene. (c) Words. (d) Result.

In the SIXTH GRADE add-

The Lake Sermon:—Sower; Cockle; Mustard Seed; Leaven; Treasure; Growth of Seed; Pearl; Net; Conclusion.

## IN THE DECAPOLIS.

#### Heals Demoniac.

(a) Words of Demons.
 (b) Of Jesus.
 (c) Herd of swine.
 (d) Request of Gergesenes.

#### Jesus returns to Galilee.

## Jairus's Daughter,

(a) Scene. (b) Words. (c) Result.

## Death of St. John the Baptist.

(a) Place. (b) Persons. (c) Cause. (d) Result. (e) Lessons.

#### IN ITUREA.

## First Multiplication of Loaves.

(a) Place. (b) Words. (c) Acts. (d) Results. (e) Apostles embark.

#### Second Storm on Sea.

(a) Apparition. (b) Acts of Peter, of Apostles. (c) Lessons.

## IN GALILEE.

#### Promise of Blessed Sacrament.

- (a) Place. (b) Scene. (c) Words.
  - (d) Acts of Disciples; of Apostles.
  - (e) Peter's reply.

## THIRD YEAR

## OF THE SACRED MINISTRY.

Pasch, A.D. 32

to

Holy Week.

## Tyre. Canaanite Woman.

(a) Place. (b) Persons. (c) Words. (d) Miracle.

## Decapolis.

(a) Cure of Deaf and Dumb Man. (b) Second Multiplication of Bread. (c) Jesus crosses the Lake to Magdala. (d) He goes across the Lake again to Bethsaida-Julias; Summer, A.D. 32.

## Cæsarea-Philippi.

(a) Scene. (b) Question. (c) Peter's Confession. (d) Promise of Primacy.

## IN GALILEE.

## Transfiguration.

(a) Place. (b) Persons. (c) Words. (d) Descent.

## Demoniac Boy.

(a) Scene. (b) Disciples' weak faith. (c) Cure.

#### Tribute Money.

(a) Tax-gatherer. (b) Peter's reply. (c) The fish. (d) "For Me and for thee."

#### Disciples' Dispute.

(a) The greatest? (b) A little child.

(c) Words of Jesus.

In the SIXTH GRADE add-

Parables: — Unforgiving Servant: Good Shepherd.

## Feast of Tabernacles.

(Jesus refuses to go publicly.) (a) His brethren. (b) Jesus goes to Jerusalem.

In the SIXTH GRADE add-

Parable of the Good Samaritan.

#### Mary and Martha.

(a) Place. (b) Martha's words. (c) Our Lord's.

#### Adulterous Woman.

(a) Scene. (b) Accusers. (c) Words of Jesus. (d) Acts. (e) Result.

Man born blind.

(a) Scene. (b) Our Lord's Acts. Siloe. Result. (c) Pharisee's questions. (d) They expel the man. (e) Jesus meets him. In the SIXTH GRADE add-

Parables: - Friend who asked for bread; Rich Man; Barren Fig-Tree; the Great Supper.

## Parables of Divine Mercy.

(a) Lost Sheep. (b) Prodigal.

(c) Unfaithful Steward.

In the SIXTH GRADE add-(d) Lost Groat.

## The Ten Lepers.

(a) Place. (b) Prayer. (c) Result. Lessons.
In the Sixth Grade add— Parable of Judge and Widow.

## Parable of Pharisee and Publican.

In the SIXTH GRADE add-Discourse on Divorce.

#### Jesus and the little Children.

(a) Scene. (b) Woman. (c) Apostles. (d) Words. (e) Acts.

## The Rich Young Man.

(a) Words of Young Man; of Jesus: (b) Result.

In the SIXTH GRADE add-Parable of the Laborers in the Vineyard.

## Zaccheus.

(a) Scene. (b) Words. (c) Zaccheus's confession. (d) Reparation.

#### Pasch "of the Jews."

#### Supper in Simon's House,

(a) Anointing. (b) Judas complains. (c) Jesus replies.

In the SIXTH GRADE add—

Parables:-Disobedient Sons; Evil Husbandmen; Wedding Feast.

Similitudes:—Watching Stewards; Idle Talents. Last Parable:—Wise Virgins.

## PASSION-TIDE AND EASTER-TIDE.

#### The Passion.

## The Glorious Life.

## Palm Sunday.

(a) Triumphal Entry of our Lord.(b) Concourse from Bethany; from Jerusalem,(c) Scene.(d) Hosanna!

## Monday. Barren Fig-Tree.

(a) Second Purification of the Temple.(b) The Children.

## Tuesday. Last Day of Jesus' Ministry.

(a) Jesus in the Temple. (b) Widow's Mite.

## Wednesday. Conspiracies.

(a) Judas goes to the Priests. (b) Jesus in retirement.

## Thursday. Paschal Lamb.

(a) Last Supper.
(b) Washing of Feet.
(c) Institution of Blessed Sacrament and of Holy Orders.
(d) Garden of Gethsemane.
(e) Agony.
(f) Judas and the Soldiers.

#### Good Friday.

Trial of Jesus before Annas. Jesus in prison. Spit upon, mocked, etc.

Before Sanhedrim, Pilate, Herod, Pilate second time. Choice of Barabbas. The Scourging of our Lord. Crowning with Thorns. "Ecce Homo."

## Way of the Cross.

- (a) The Stations.
- (b) The Crucifixion of our Lord.
- (c) Death and Burial of Jesus.

## Sepulchre.

(a) Place. (b) Sealing. (c) Guard.

## Resurrection.

Apparitions: First, to our Blessed Mother. (Traditional.)

Second, to Mary Magdalen.

Third, to the Holy Women.

Fourth, to St. Peter.

Fifth, to Disciples going to Emmaus.

Sixth, to Disciples in Jerusalem. (Sacrament of Penance.)

Seventh, to Disciples, Thomas being present. Eighth, to the Seven; (near Lake of Galilee)—there gives Primacy to Peter.

Ninth, to the Eleven (on Mount of Galilee). Tenth, to St. James.

Eleventh, to the Eleven in Jerusalem.

#### Ascension.

- (a) Place. (b) Persons.
- (c) Scene { before the Ascension.

## Retreat of Apostles.

- (a) Place. (b) Prayer with Mary.
  - (c) Election of St. Matthias.

## Descent of the Holy Ghost.

- (a) Place. (b) Scene. (c) Words.
  - (d) Acts. (e) Effects on Apostles, on people.

St. Peter's Sermon.

Birth of the Church.

## SUGGESTIONS TO TEACHERS OF THE FIFTH GRADE.

Prayers.—Insist on reverent tone and manner; be yourself the exemplar. Avoid tiring the children with long prayers in the school-room; but lead them to the practice of aspiratory prayer;—the blessing of the hour will be a suggestion. Hence let that "blessing" be brief but fervent; all work should be suspended for the moment.

Teach the children when they make the *simple* genuflection, to say, "Sweet Sacrament, I Thee adore," or some such aspiration; with the *double* genuflection:

"O Sacrament most holy! O Sacrament divine!

All praise and all thanksgiving be every moment Thine."—

When they salute the statue of our Lady, "Hail Mary!"—and so of other salutations—the object being to prevent the act being merely mechanical.

Catechism.—Make this your most prominent memory-lesson; for there is danger lest the greater attraction children feel for Bible History, poetry, and singing, may give these undue prominence over the Catechism. This "Summa of the people," in the words of Cardinal Vaughan, "is the most comprehensive, the most profound, the most logical, the most valuable book in the English language." Every Catholic child must commit it to memory; nothing can supply its place; hence nothing should usurp its place. Catholic teachers should take as a personal admonition the words lately addressed by our Holy Father, Pius X, to a professor in the Roman Seminary: "Show your young men, I conjure you, how to teach the Catechism . . . above all, the Catechism! . . . To teach it well is a difficult work and one in which there are consequently all too few experts." As in itself it is dry, it becomes the teacher's duty to "illuminate it with the stirring, concrete, historical lives of God and man; then the dry bones will live and move among us in the flesh." This is best done, we believe, by turning the events of Sacred History as flash-lights on the truths expressed in the Catechism;—thus translated into action, emphasized by deed, they come within the child's mental grasp, and give rise to emotions of love and desire of good, of hatred for evil, in hearts that had else remained passive recipients of knowledge.

Let the children study our Lord's life in such a way as to live with Him; to find Him sharer in their joys and sorrows; to sit at His feet; to hear the Sermon on the Mount addressed to them; to wander with Him, a lonely and hunted man, in the year of persecution; to feel that they themselves were truly present at the sublime tragedy of Calvary, were seen there by the Divine eyes, spoken to by the Divine lips, and loved personally by Him with whom there is no past

<sup>1 &</sup>quot;On the Religious Training of Children."

- or future. Thus, even though they may not be able to express the fact or comprehend it, they will come to feel with the Apostle: "He loved me and delivered Himself for me."
- Although "word-perfect lessons" are not always desirable, in the matter of definitions it is generally better to adhere to one good form throughout the Course, even though the text-book be changed. Have written reviews frequently; by these you can rectify the strange verbal errors children often make; and learn also how foreign often to the truth is their mental conception of what they have studied.
- Use the blackboard frequently for diagrams, topical forms, summaries, and other different ways of presenting the matter assigned for study.
- In *First Term* require: Names of vestments used at Mass; at Vespers; at Benediction. Altar furniture; drawings of same.
- Second Term: Names and symbols of the Apostles and Evangelists. (Appendix, p. 155.)

  Bible History.—Be not content to use wall-maps alone in teaching the Bible History; have the pupils sketch their own, but do not look for exact detail; the best of maps is but approximately correct. The essentials to be aimed at are a sense of proportion, generally correct form and location, and that quickness in execution which is the result of practice.
- Sketch-Map of the Old Testament World.—Draw an oblong, about one and a half times wide as long, divide by dotted lines as indicated in *Diagram I*; on this form it will be easy to sketch in, as called for in the progress of the lesson: (*Diagram II*.)
- Waters.—Mediterranean Sea; Red Sea; Arabian Gulf; Caspian Sea; Dead Sea. RIVERS.—Nile, Jordan, Euphrates, Tigris.
- Countries.—Egypt; Sinaitic Peninsula; Chaldea; Mesopotamia; Armenia; Chanaan. CITIES.—Ur, Haran, Babylon, Sichem, etc.

Diagram I.

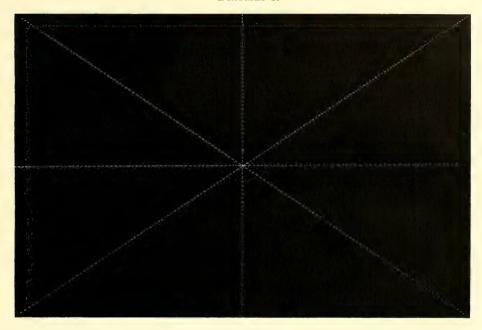
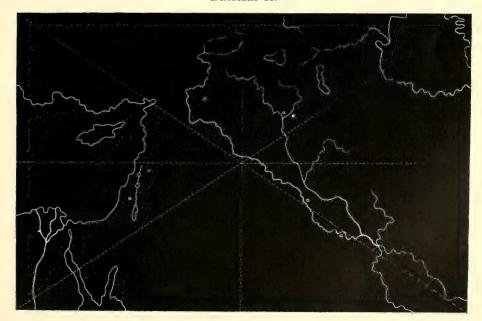


DIAGRAM II.



## DIAGRAM III.



## WATERS

- 1. Mediterranean Sea.
- 2. Red Sea.
- 3. Arabian Gulf.
- 4. Caspian Sea.
- 5. Tigris River.
- 6. Euphrates River.
- 7. Jordan River.

## COUNTRIES.

- 8. Chaldea.
- o. Media.
- 10. Mesopotamia.
- 11. Armenia.
- 12. Syria.
- 13. Chanaan.
- 14. Egypt.
- 15. Arabian Desert.
- 16. Sinaitic Peninsula.

## CITIES.

- 17. Ur of the Chaldees.
- 18. Babylon.
- 19. Ninive.
- 20. Haran.
- 21. Sichem.

### MAP OF PALESTINE.

#### DIAGRAM IV.

Draw a vertical line |, call this 180 miles; a horizontal line on the south, one-half the length, will be 90 miles; one at the north, a little less than half of this, 40 miles; join north and south with a line. Now you have a frame-work on which to build:—first, your coast-line, making a crook like a camel's hump about one-third the way from the north. On one-third west of the upright line draw the Jordan; then, a tiny lake; south of it, a larger one; farther south, a still larger sea, with a "thumb" on its east side.

LEARN how God shut in his land from danger by what he placed around it on the N——, S——, E——, W——.

REMEMBER 180, 90, 40.

Area equals that of Massachusetts and Connecticut.

#### AREA.

Jordan to the sea. (A little smaller than Massachusetts.) More than 6,000 sq. miles. East of Jordan. (A little smaller than Connecticut.) . . Less than 6,000 sq. miles.

Total about . . . 12,000 sq. miles.

WATERS.
Mediterranean Sea.
Dead Sea.
Lake Tiberias.
Lake Merom.
River Jordan.

POLITICAL DIVISIONS.

J. Judea.

S. Samaria.

G. Galilee.

BOUNDARIES.

1. Phœnicia.

2. Syria.

3. Philip's Tetrarchy, or Iturea.

4. Perea.

5. Arabia.

6. Idumea.

7. Mediterranean Sea.

DIAGRAM IV.

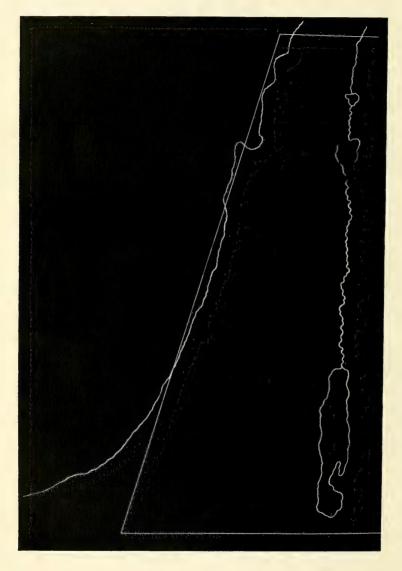
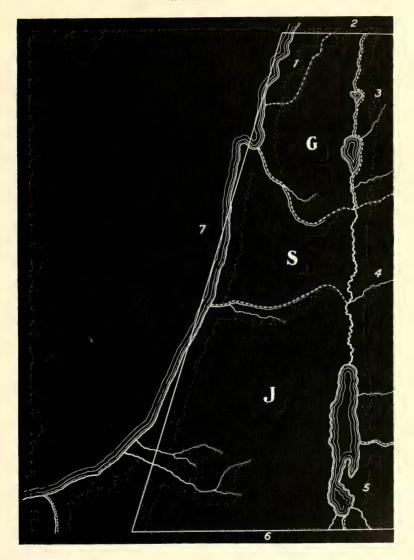


DIAGRAM V.

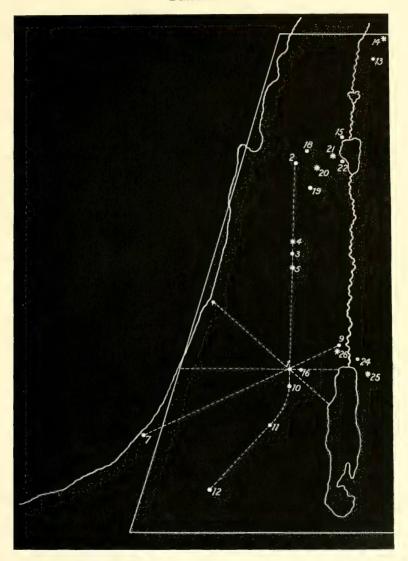


# WHERE TO PLACE THE CITIES AND MOUNTAINS.

(DIAGRAM VI.)

A dotted line from the north of the Dead Sea to the coast; half-	
way along this line place	Jerusalem, 1.
Another dotted line from the south of the Sea of Galilee to the	,,
coast; half-way along this line is	Nazareth, 2,
where our Lord lived when a boy.	
Half-way along a straight line from Nazareth to Jerusalem is	Sichem, 3,
where our Lord met the Samaritan woman.	Dienem, 3,
On each side of Sichem are the twin mountains	Ebal, 4, and Gerizim, 5.
Less than half-way between the top and the "thumb" of the	Loai, 4, and Genzini, 5.
	Joppa, 6.
Dead Sea draw a line through Jerusalem to the coast and you will find	Gaza, 7,
South from Joppa, right along the sea-coast, lies	Gaza, 7,
where Samson carried off the gates.	Maura Carral 8
In the "crook" in the coast-line is	Mount Carmel, 8,
where Elias lived.	* • •
From Gaza, a line through Jerusalem to the River Jordan, is	Jericho, 9,
whose walls fell down.	
Travel south from Jerusalem on a slightly circular line; we come	
first to	Bethlehem, 10,
where our Lord was born, and then to	Hebron, 11,
where Abraham, and also Zachary, lived,	
and last to	Beersheba, 12,
which is the most southern town in Palestine.	
Away up north on the east of the Jordan is	Dan, 13,
farthest north of the cities; but still farther north towers snow-	
covered	Mount Hermon, 14.
Northwest of the Sea of Galilee is	Capharnaum, 15,
and	Bethany, 16,
is just east of Jerusalem, on	Mount Olivet, 17.
About five miles northeast of Nazareth lies	Cana of Galilee, 18;
and	Naim, 19,
is about twenty-five miles southwest of Capharnaum.	
East of Nazareth, about one and a half hour's journey from it, in	
the northeast corner of the Plain of Esdraelon, is	Mount Thabor, 20.
The	Mt. of the Beatitudes, 21,
is situated to the left of the road from Mount Thabor to Sea of	int. of the Deathtages, 21,
Galilee, six miles west of	Tiberias, 22.
Northwest of Jerusalem is	Mount Calvary, 23,
East of the Jordan we find	Bethabara, 24,
	Demana, 24,
where our Lord was baptized.	Mount Nobe 25
East of the Dead Sealies	Mount Nebo, 25,
where Moses died.	Manual Outstanding of
Between Jericho and Jerusalem is	Mount Quarentana, 26.

Diagram VI.



**Mnemonic Helps.**—The nonsense word *ajenamsec*, is an excellent help to remember the names and approximate dates of the Old Testament events:—

$A -\!$					4000	
J —Jared		e			3500	4.6
E-Enoch					3000	
N-Noah					2500	4.6
A-Abrah	an	1.			2000	4.4
M-Moses				٠.	1500	"
S-Solomo	on				1000	4.6
E-Esdras					500	4.6
C—Christ					0	

- To remember the number of books in the Old Testament. Multiply 9 (number of letters in word "Testament") by 3+2 (Old+2) which gives  $9 \times 5=45$  books in the Old Testament. Books in the New Testament:—Multiply "Testament," 9 letters by "New," 3, which gives  $9 \times 3=27$  books in the New Testament.
- The figure of a hand, of a five-pointed star, or a pentagon, with the word "Pentateuch" written in the centre; the letters G. E. L. N. D. on each of the points, is a memory help to the first five books of the Bible.
- Such words or figures can be invented by any teacher who finds them nail-heads for clinching truths in the memory.
- Instruction and Practices.—Let your review of the Commandments be generally catechetical, and from topical forms, that the pupils may have full knowledge of what is commanded or forbidden by each.
  - Interest yourself greatly in the children's reading; it is useless to warn them against hurtful or bad books, unless you can advise them what to read, or arouse enthusiasm for the best.
  - Train in the outward forms of Sacraments the children receive.
  - Explain the symbolism of the sacred vestments and vessels; the sacramentals; the ecclesiastical seasons and principal festivals of the year.
  - Teach the children how to assist at Mass with the Rosary, as on many occasions they will be unable to use a book.
  - Boys of the Fifth Grade should be taught how to answer Mass. Take every means of inspiring those who serve the altar with the deepest reverence. The stories of Oza and the Bethsamites; of Nadab and Abiu; of Heliodorus, will point the moral. The readiness with which boys are admitted to the rank of servers makes them value less their high privilege, which should be the reward of good conduct.
- Stories of the Saints.—These may be used to illustrate lessons in morals and virtue; may be given as dictation; assigned for reproduction or composition. It would

- be well, too, sometimes "to take occasion by the hand" and on a special feast, hold a Class-Symposium on the saint commemorated; again, on the namesaints of the class; on saints conspicuous for a certain virtue; why certain saints are national patrons, etc.<sup>1</sup>
- St. Aloysius should be presented as the patron of youth, especially for boys; note St. Agnes' courage under trials and persecution; St. Elizabeth of Hungary for her charity to the poor; the danger St. Teresa ran in novel-reading; her spirit of prayer, her love; St. Perpetua's dream in prison will prove the early belief in purgatory; St. Felicitas and her sons, the triumph of faith over natural affection.
- Of National Patrons, have the children tell how they became such; for instance, in the United States, the Immaculate Conception of our Lady; Ireland, Sts. Patrick, Bridget, Columba; England, St. George and St. Augustine; Scotland, St. Andrew; Germany, St. Boniface; Rome, St. Philip Neri, etc., as the nationality of those around you may suggest.
- Hymns, Quotations, Recitations.—It is an excellent, and, indeed, a necessary practice to have the pupils reproduce from memory, as busy work, the Hymns, Quotations, Recitations, learned. To have these mean anything to the children, you must exercise constant vigilance and give continual explanation; the written reproduction will show in what particulars revision is needed.
- Busy Work.—Search questions on such topics as "The Holy Mountains;" "Cities which our Lord visited;" "Saints who lived with our Lord;" "A Scene on the Jordan,"—directing attention to either the Old or the New Testament, as the teacher may desire.
  - Map-drawing; location of events in Sacred History.
  - What notable poets have written on the Storm on the Sea of Galilee? On the "Burial of Moses"? On "Gethsemane"? etc.
  - Description of holy pictures; comparison between the conceptions of different artists, as, for instance, "Christ Blessing the Children," by Plockhorst, by Hoffman, etc.; difference in treatment in "The Descent from the Cross," by Rubens, and that by Volterra, noting how the latter errs in showing our Lady fainting at the foot of the Cross. Picture-study, as such, here finds its proper place, i. e., apart from the lesson on the mystery; and into such study may well enter details as to the artist's life, works, and methods.
  - At least one consecutive half-hour a day should be given to Christian Doctrine.

    One way of dividing the work assigned is as follows: a quotation or verse, and a recitation in Catechism on Mondays, Tuesdays, Wednesdays; Thursdays, Old and New Testament alternately; Fridays, Gospel of the Sunday; Practices, Recitations, etc.

<sup>&</sup>lt;sup>1</sup> Brief Lives of the Saints, such as are printed on the back of the monthly ticket of the League of the Sacred Heart, are easily obtainable. These may serve as reading matter, as text for class work, and in other ways that will familiarize the children with our brothers and co-heirs, the Elect of God.

- In other schools again, Catechism is assigned for Monday and Tuesday; lessons in the Old Testament on Wednesday; in the New, on Thursday; Friday's work being Practices, Recitations, or search-questions.
- For the opening and closing of school, the Hymns, Recitations, or Prayers are used; monotony is thus avoided, and the selections are sooner memorized.
- Reproductions from memory of *Quotations*, *Poems*, etc.; elliptical sentences; imaginary journeys to scenes of sacred events, are excellent means of review during the composition and language periods, but, it is needless to say, they should never form the basis of a grammar-exercise as such, any more than we would take a parsing lesson from the Catechism.
- Books very helpful in the grade-work, are: Life of Christ, by Rev. Father Maas, S.J., the chronology of which is followed in the Tablets of the New Testament, p. 74-78; Life of Christ, by Rev. Walter Elliott, C.S.P.; New Testament Studies, by Rt. Rev. Mgr. Conaty; Studies in the New Testament, by Rev. James H. O'Donnell; Knecht's Commentary on the Scriptures, 2 vols. Vacation Days has good matter on reading; and Home Truths for Mary's Children, and More Home Truths for Mary's Children, by Madame Cecilia, are very instructive for girls. Ye are Christ's, by Rev. Joseph Rickaby, S.J., and Lectures for Boys, 2 vols., by Rev. F. C. Doyle, O.S.B., are helpful for boys.

### SIXTH GRADE.

Special Patron—(Boys) St. John Berchmans. (Girls) St. Rose of Lima.

Prayers.—Those of preceding Grades review by writing.

Additional: "Merciful Jesus," etc.

"Blessed be God," etc.

Offering of the Precious Blood, "Eternal Father," etc.

(Appendix, p. 122.)

Aspirations.—Those of preceding Grades.

Additional: "May the most just," etc. (Appendix, p. 123.)

"My Queen, my Mother," ( " p. 123.)

Catechism.—Plenary Council, No. 2, reviewed.

Gifts and Fruits of the Holy Ghost. Sins against the Holy Ghost. Beatitudes. Works of Mercy.

Liturgy: Symbolism of color in vestments; episcopal vestments. Blessed Ashes; Palms; use of Holy Water; Blessed Candles; Processions.

Principal feasts from Ash Wednesday to Pentecost.

Bible History.—Old Testament: Review of Tablets, p. 71.

Additional: Division of Kingdom to Birth of Christ. (Tablets, p. 93.)

New Testament: All matter on Tablets, pp. 74-78.

Bible Geography.—That of Fifth Grade reviewed.

Additional: Study of Sea of Galilee, p. 94.

Bible Study: Names of Major Prophets. Books of the New Testament.

Instruction.—Instruction on Commandments and Precepts of the Church. Easter Duty:

Confession, Communion. On Law of Penance; Lenten Fast; Days of Abstinence. Proper observance of Sundays and feasts. Holy Water. Agnus Dei. Scapulars and blessed medals.

Preparation for Sacraments. Thanksgiving after. How to administer private baptism. How to assist at Low and High Mass; at Solemn; at Requiem; at Vespers; at Benediction. Explain "Requiem" and "Month's Mind."

Practices.—How to assist at Mass in union with the Passion. Teach the children how to say the "Our Father;" "Hail Mary;" Creed; Confiteor; by the Second Method of Prayer, according to St. Ignatius. (Appendix, p. 158.)

Marks of respect in passing churches—for boys; for girls. Why we ask priest's blessing? Kiss the bishop's ring? Salute religious? Forms of address to ecclesiastical dignitaries; to civil authorities.

Stories of Saints.—Church History stories. Incidents in lives of St. John Berchmans; St. Rose of Lima; St. Sebastian; St. Cecilia; St. Gertrude; St. Ignatius of Loyola; St. Francis Xavier; St. Francis Borgia; St. Charles Borromeo; St. Philip Neri; Blessed Margaret Mary.

Philip Neri; Blessed Margaret Mary.			
Hymns.—"Sweet Saviour," etc. (completed).	(Appendix,	p.	157.)
"Jesus, my Lord, my God" (completed).		p.	157.)
"Holy God" (completed).		p.	157.)
"God bless our Pope."	( "	p.	157.)
"Veni Creator."	( "	p.	157.)
"Ave Maris Stella."	( "	p.	157.)
"Stabat Mater."	( "	p.	157.)
St. John Berchmans.	( "	p.	157.)
St. Rose of Lima.	( "	p.	157.)
Anthems for the ecclesiastical seasons.	( "	p.	157.)
Quotations.—(From Scripture.)	(Appendix,	p.	125.)
"He came unto His own," etc.	( "	p.	125.)
"Let us go over to Bethlehem," etc	( "		125.)
"It is a more blessed," etc.	( "		125.)
"For where there are two or three," etc.	( "		125.)
"The things," etc.	( "	p.	125.)
"God made," etc.	( "	p.	125.)
(From the "Imitation.")	( "	p.	125.)
Recitations.—" Jesus is God."	(Appendix,		
"Between the Cradle and the Cross."	( "	p.	135.)
Two Messages.	( "	p.	135.)
The Rosary.	( "		135.)
Our Titles.	( "		136.)
St. Francis Xavier's Prayer.	( "	p.	137.)
"'Tis Well."	( "	p.	140.)
Faith.	( "	p.	140.)
"Mother, upon my lips," etc.	( "	p.	141.)

# BIRTH OF OUR LORD JESUS CHRIST. SOLOMON TO

PART FIRST.

PART

×

FOURTH EPOCH.

SECOND.

500 (?) Babylonish Captivity 605 to Birth of our Lord A.D. 1.

PART THIRD.

# Division of the Kingdom, 962 B.C.

(%) 0001

(975 B. C. to 588 B. C.) KINGDOM OF JUDA.

Last King? Fribes?

Notable among them

How saved from massacre? Joas.

ezabel. Vineyard of Naboth. Punishment of King and Queen. Carried with his people captive into Assyria by Salmanazar,

Achab. The most wicked.

Osee. (Last King of Israel.)

(First King of Israel. Set up idols at Dan and Bethel.

Jeroboam.

Carried into

Fidelity in youth. Carried in captivity. Angel Raphael.

END OF KINGDOM OF ISRAEL.

Story of Tobias. 721 B. C.).

Journey of young Tobias. Result.

THE PROPHETS.

Manasses.

Bethulia. Judith. Josias.

Restoration of divine worship. Joachim. Carried captive to Babylon, captive Carried Sedecias.

plies widow's oil; raises boy to life; multiplies food; cures

Giezi,

Naaman, the leper,

Miracle by his relics.

Jonas.

cry. Purifies water. Multi-

Successor of Elias. Boys' mock

Eliseus.

Nehemias and Esdras. (445 B. C.) Rebuilding of walls of Jerusa-

Celebration of Feast of Taber

Reading of the Law.

Institution of the Synagogue.

nacies.

Enmity of Samaritans, -why?

lem.

arias. Difference between the

Rebuilding of the Temple.

536 B. C.)

Decree of Cyrus.

Zorobabel.

first and second Temple.

Prophecy of Malachias.

Fate of Sedecias.

His mission; disobedience; con-

sequences. Conversion of Ni-

Jonas's displeasure;

words of the Lord.

nive.

His death.

Vision; the four living creatures; dry bones. Ezechiel. Why? Most famous prohecy? Isaiah. The Evangelical Prophet.

JUDA IN CAPTIVITY.

Number of Kings, First King under the Division. Extent of his government? Roboam.

Lasted 254 years: 975 B, C. to 721 B, C.; number of Kings 19,

KINGDOM OF ISRAEL.

(The Ten Tribes.)

all wicked and idolatrous.

Notable among them:

Daniel and his Companions.

Manner of life. terpretation.

lon, Their repentance.

Usurps priesthood. Punishment. Ezechias. Ozias.

UNDER CYRUS AND DARIUS.

The Idol Bel

Dragon.

Conquest of Babylon.

interpretation.

nacherib. Warned of death.
Prayer for life. The "Sign."
His treasures? Punishment? His virtue. Destruction of Sen

Daniel in the Jion's den.

Story of Esther.

Habacuc.

Crimes? Captivity? Later life? Holofernes.

> Famine: raven. Widow of Sa-Contest with priests of Baal. End of drought. Flight. Heavenly food. Horeb. Trans-

repta. ation.

Elias. (996 B. C.)

and to Babylon. (588 B. C.). Destruction of Jerusalem the Temple. Jeremias and the remnant of the Lamentations,

Last of the "Men of Renown." UNDER THE HIGH PRIESTS. Simon the Just. (310-291 B. C.)

(291-276 B. C.) Fhe "Seventy-Septuagint Eleazar II. WO. Condition of the Jews in Baby-

Agent of Syrian King. Sacrifegious visit to Temple. Punishment Heliodorus.

Persecution of the Jews. Eleazar. Martyrdom of the Machabees. Death of Antiochus. (167-166 B. C.) His sons :- John, Simon, Antiochus Epiphanes. Mathathias. Nabuchodonosor's dreams; in-Susanna. Children in the fiery

Baltassar: -his crime; vision;

"Benedicite."

furnace.

Eleazar, and Jonathan, Revolt Judas Machabæus.

Jonathan. High Priest and Ruler. Cleansing of Temple. Death. udea becomes independent. Conquest of Jerusalem. Simon Machabæus.

ASMONEAN DYNASTY

His death.

John Hyrcanus, (135-105 B. C.) Last Record of Old Testament Alexander Jannæus. (78 B. C.) Alexandra. (Salome, 69 B. C.) Aristobulus. (King.) Prophecy of Aggeus and Zach-THE RETURN FROM CAPTIVITY

Rise of Pharisees, Sadducees, Aristobulus conquered by Pom-Contest for the Throne. Essenes.

End of Independence, (63 B. C.) Hyreanus II.

Fulfilment of Jacob's Prophecy. In the thirty seventh year of Antipater (under Hyrcanus II). Herod the Great. (B. C. 41.) HERODEAN DYNASTY Herod's reign was born

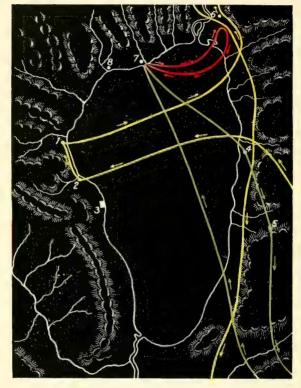
CHRIST OUR LORD.

First Journey

Second Journey

Third Journey

# SEA OR LAKE OF GALILEE.



#### LAKE JOURNEYS OF OUR LORD.

First Journey.—After the Lake Sermon, from the shore of Capharnaum to "the other side of the Lake." St. Luke 8: 22. Going over, our Lord stills the tempest. St. Mark 4: 37. Goes "into the country of the Gerasens." St. Luke 8: 26. Returns to Capharnaum. St. Luke 8: 37.

Second Journey.—After the Apostles return from their mission, our Lord takes them "apart into a desert place," i.e., from Capharnaum to Bethsaida on the eastern shore of the Lake. There He feeds the five thousand. St. Matt. 14: 13. Return: He makes the disciples "go before Him" over the water to Bethsaida on the west. St. Matt. 14: 22. He walks on the water. St. Matt. 14: 25.

Third Journey.—Our Lord comes from Tyre "by Sidon to the Sea of Galilee through the territory of the Decapolis." St. Mark 7: 31. Second multiplication of loaves. "He took ship immediately . . . to Dalmanutha and Magedan." St. Mark 8: 10. There meets the Pharisees and Sadducees. "And leaving them He went into the ship and passed to the other side of the water." St. Mark 8: 13.

There is no record of how our Lord returned into Galilee, where, shortly afterwards, on Mount Thabor, He was transfigured.

#### THE SEA OF GALILEE.

"How pleasant to me thy deep blue wave, O Sea of Galilee;

For the glorious One who came to save Hath often stood by thee.

It is not that the wild gazelle

Comes down to drink thy tide;

But He that was pierced to save from hell

Oft wandered by thy side.

Graceful around thee the mountains meet,
Thou calm, reposing sea;
But, oh, far more! the beautiful feet
Of Jesus walked o'er thee.

O Saviour, gone to God's right hand, But the same Saviour still; 'Graved on thy Heart is this lovely strand And every fragrant hill.''

Other Names:—Lake of Genesareth, because of the fertility and beautiful scenery of the plain on its western shore.

Sea of Chinnereth, so called by Moses, probably on account of its harp-shape.

Lake Tiberias, probably from Tiberias, a city on its western shore, built by Herod

Antipas and named by him in honor of the Roman Emperor Tiberius.

Dimensions: - About 13 miles long and 6 miles wide.

#### Cities :-

West Side.

I. Magdala.

East Side.

Head of Lake.

4. Gergesa.

6. Bethsaida-Julias, (East of Jordan.)

2. Dalmanutha.

5. Gamala.

7. Capharnaum,

3. Tiberias.

(West of Jordan.)

8. Bethsaida of Galilee.

Lake Parables:—Sower; cockle; growth of seed; mustard seed; leaven; treasure; pearl; net.—St. Matt. 13.

#### Miracles on the Lake :-

- 1. Miraculous draught of fishes at calling of first Apostles.—St. Luke 5.
- 2. Jesus stills the tempest: "Peace, be still!"—St. Matt. 8.
- 3. Jesus walks on the waters.—St. Matt. 14.
- 4. Stater in fish's mouth.—St. Matt. 17.
- 5. Second miraculous draught of fishes (after the Resurrection).—St. John 21.

# SUGGESTIONS TO TEACHERS OF THE SIXTH GRADE,

Prayers and Aspirations.—(Appendix, pp. 121-123.)

Catechism.—FIRST TERM. Catechism, No. 2, Chap. 1 to 16 inclusive. See that the Gifts, the Fruits of the Holy Ghost; Sins against the Holy Ghost; the Beatitudes; Works of Mercy; are fixed in the children's memory.

SECOND TERM.—Catechism completed.

LITURGY.—When and why certain colors are used in the vestments. What vestments are reserved to bishops?

Have written and oral explanation of Blessed Ashes, Palms, Holy Oils; Holy Water, its use, etc. The principal feasts that occur between Ash Wednesday and Pentecost.

Seek every possible means to make the recitations pleasant, to give the same matter in new forms; to illumine dry facts by apt illustrations, striking incidents, or apposite stories, so that the pupils will consider the Christian Doctrine period the brightest and best of the day. Above all, never assign a lesson in Christian Doctrine or Bible History as a punishment:—lead children, as far as possible, to regard these lessons as privileges rather than tasks.

Bible History.—On sketch-maps, have the children locate the chief events about which they are studying; and use the sand-board to give vivid impressions. Unless this be done, it is hardly possible for the children to "memorize" the work laid down. "Eye-sight" gives quicker, surer, more permanent impressions than "ear-gate"; and "one thing done is better than many heard of."

Above all, teach the Life of our Lord objectively. Of the general failure to do this. the Rev. Father McSorley thus speaks: "Ordinarily verse and chapter that have been falling on our ears since childhood remain quite empty of significance for us, or recall only hazy allusions to far-away and faintly pictured events. A relatively trifling amount of care would change this state of things altogether and put us in possession of a spiritual treasure. Had we an accurate idea of the general sequence of the life of Christ and a little knowledge of Judea and Galilee, so that at will we could reproduce the Gospel story in a rich and suggestive setting, the words and things encountered from hour to hour would then recall sacredest memories; white-walled town and blue lake-water, grassy plain and stony wilderness and roadside-well, palm and fig-tree and thorn-bush and field of corn, would bring holy thoughts to mind. Imagination would leap up at the very mention of Thabor or Genesareth, Capharnaum, Bethsaida, or the Mountain of Temptation. When dull at times of prayer, we could retrace the steps of Christ's pilgrimage, going over again in spirit whatever has been recorded concerning Him. So, for example, we could spend a fruitful hour musing upon the first year of His ministry: how in January he was baptized,

and after the Temptation returned to Galilee to do 'gre't things' at Capharnaum and to change water into wine at Cana; how at Jerusalem, during the Passover, He drove the hucksters from the Temple, and comforted Nicodemus, and preached in the southland for many months; how, later, He journeyed north, meeting the Samaritan woman at Jacob's Well, and after His repulse from Nazareth went to Capharnaum to live near the ruler's son He had raised up; and then, how in the months preceding the Pasch, He travelled about, calling disciples, freeing the possessed, healing the fever-stricken woman, aiding the disheartened fishermen, curing the sick man, the paralytic, the leper. Fill in these rough outlines, and how gloriously suggestive a series of pictures we obtain! Similarly the two following years provide a store of spiritual nourishment for a life-time."

Bible Geography.—Study of the Sea of Galilee, pp. 94, 95.

Bible Study.—Names of the Bible; its parts; number of books.

Names of Major Prophets: I—, J—, E—, D—.

New Testament Books: the four Gospels; the Acts of the Apostles; twenty-one Epistles; the Apocalypse.

Writers of the Epistles:—St. Paul, 14; St. John, 3; St. Peter, 2; St. James and St. Jude, one each.

**Instruction and Practices.**—Show how the Precepts of the Church grow out of and depend on the Commandments of God. Illustrate the dispensing power of the Church as to her own Commandments.

Train how to administer private Baptism. How to approach the Sacraments. Explanation of ceremonies of the Mass; different ways of assisting at it;—by use of Missal, meditation on the Passion, etc.

In teaching the "Second" and "Third" methods of prayer (Appendix, p. 158-159), have the children take up the words or sentences and develop them orally and in writing.

Inculcate great love for the prayers of the Church, as being especially those of her Head, our Lord Jesus Christ.

Stories.—Some points in the lives of the Latin Fathers:—St. Ambrose, St. Augustine, St. Jerome, St. Gregory the Great; of the Gréek Fathers:—St. Athanasius, St. Basil, St. Gregory Nazianzen, St. John Chrysostom.

Death of Arius. Death of Nestorius.

Brief lives of Saints named on p. 92.

Short account of the Crusades, especially "the Children's." St. Dominic and the Rosary; the "Seraph of Assisi;" Albertus Magnus and the Blessed Mother; Venerable Joan of Arc. Columbus.

Much of this work can be done by assigning the proper books to be read either in class or out of class.

Hymns, Quotations, Recitations.—As noted in Appendix, pp. 121-134.

Busy Work.—As indicated for Fifth Grade.

<sup>1 &</sup>quot; Soul-Blindness," p. 17.

# SEVENTH GRADE.

Special Patron—(Boys) St. John the Evangelist. (Girls) St. Teresa.

Prayers.—Oral and written reviews of those of preceding Grades.

Additional: "Soul of Christ," etc.

"Out of the Depths." (Appendix, p. 123.)

Aspirations.—Those of preceding Grade. (Appendix, p. 123.)

Additional: "May the Heart,"

"O Sacrum Convivium!-O Sacred Banquet!"

Catechism.—Any advanced Catechism that adheres to the definitions of the Plenary Council Catechism.

Ten Commandments, as in Bible. Cardinal virtues. Evangelical counsels. Nine ways of being accessory to another's sin. Sins that cry to heaven for vengeance. Why the Church uses Latin in her Liturgy. Gospels of Sundays and festivals. Principal feasts: Pentecost to Advent.

Bible History.—Review by taking the Old Testament Types of the New Dispensation.

Church History.—(Text-book or Reader.)

Bible Study.—Bancroft's Biblical Charts, Nos. I, II, III, present objective matter which will be very interesting to pupils of Seventh and Eighth Grades.

Bible Geography.—Topography and boundaries of the City of Jerusalem.

Instruction.—Instruction on all the festivals of the year, both of first and second class.

On the Commandments of God and of the Church. Instruction in detail on the ceremonies, etc., of Baptism, Confirmation, Holy Eucharist, Extreme Unction.

Also on support of pastors; Peter's pence. Novenas; processions.

On Christian modesty of deportment: at home; in church; in the street; in society; keeping the Blessed Mother before the children as their model. Vocation in life.

Practices.—Practices of respect and deference to superiors; ecclesiastics; civil authorities; parents; elders; duties to employers, emphasizing honesty as to all transactions, employment of time, care of the property of employers, and the like.

How to prepare a person and place for Holy Viaticum and Extreme Unction. On having Masses said for the living and the dead. Devotion of the Forty Hours.

Prayer according to the "First," "Second," and "Third" Method of St. Ignatius. (Appendix, pp. 158-159.)

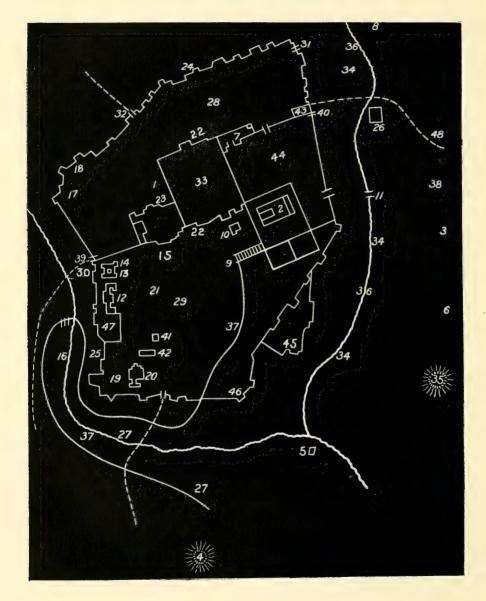
Stories.—Church History Stories.

Story of Lourdes and other remarkable shrines and pilgrimages.

Incidents in the lives of St. Alphonsus Liguori; St. Francis de Sales; "The Angel of the Schools"; Sts. Benedict and Scholastica; St. Teresa; St. Louis of France and his mother; St. Bede; Venerable Bishop Neumann; etc.

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Hymns.—Those of preceding Grades.
                                          (Appendix, p. 157.)
    Pilgrims of the Night.
                                                      p. 157.)
    "Nearer, my God, to Thee."
                                                      p. 157.)
    "O Jesus Christ, remember."
                                                      p. 157.)
    "Panis Angelicus."
                                                      D. 157.)
    "Ave Verum."
                                                      p. 157.)
    "O Salutaris Hostia."
                                                      p. 157.)
    "Tantum Ergo."
                                                      p. 157.)
    St. John the Evangelist.
                                                      p. 157.)
    St. Teresa.
                                                      p. 157.)
Quotations.—(From Scripture.)
    "There was no room," etc.
                                           (Appendix, p. 125.)
    "A sacrifice to God."
                                                      p. 125.)
    "If any man will not work," etc.
                                                      p. 125.)
    "Peace I leave with you," etc.
                                                      p. 125.)
    "Let another praise thee," etc.
                                                      D. 125.)
    "If any man say," etc.
                                                      D. 125.)
    "He humbled himself," etc.
                                                      p. 126.)
    "Charity is patient," etc.
                                                      p. 126.)
    (From the "Imitation.")
                                                      p. 126.)
Recitations.—The Repose in Egypt.
                                          (Appendix, p. 137.)
    Vital Spark.
                                                      p. 138.)
    The Agony.
                                                      p. 138.)
    Vision of the Wounds.
                                                      p. 145.)
    The Memory of the Dead.
                                                      p. 142.)
    Wishes about Death.
                                                      p. 143.)
    My Mother.
                                                      p. 145.)
    God's Likeness.
                                                      p. 146.)
    My Mediator.
                                                      p. 146.)
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# PLAN OF ANCIENT JERUSALEM.

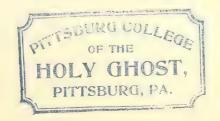


# PLAN OF ANCIENT JERUSALEM AT THE TIME OF OUR SAVIOUR.

The pupils should learn only the principal places of the City and of the Temple, and their relative position, that they may be able thus to picture in their imagination the scenes of "the Life Divine" that were enacted in the Temple.

- 1. Mount Calvary.
- 2. Temple.
- 3. Mount of Olives.
- 4. Evil Counsel Hill.
- 5. Haceldama.
- 6. Bethany Road.
- 7. Antonia Castle.
- 8. Jericho Road.
- o. Common Prison.
- 10. Asmonean Palace.
- 11. Red Heifer Bridge.
- 12. Herod's Palace.
- 13. Tower of Hippicus.
- 14. Tower of Phasælus.
- 15. Tower of Mariamne.
- 16. Lower Gihon Pool.
- 17. Amphitheatre.
- 18. Tower of Psephinus.
- 10. Tomb of David.
- 20. Cenacle.
- 21. Market Place.
- 22. First Wall.
- 23. Second Wall.
- 24. Third Wall.

- 25. Original Wall.
- 26. Gethsemane.
- 27. Hinnom Valley.
- 28. Bezetha.
- 29. Mount Zion.
- 30. Bethlehem Gate.
- 31. Benjamin Gate.
- 32. Corner Gate.
- 33. Mount Acre.
- 34. Jehosaphat Valley.
- 35. Mount of Offence.
- 36. Cedron River.
- 37. Pilate's Aqueduct.
- 38. Place of Prophecies.
- 30. Jaffa Gate.
- 40. St. Stephen's Gate.
- 41. House of Annas.
- 42. House of Caiaphas.
- 43. Bethesda.
- 44. Mount Moriah.
- 45. Pool of Siloe.
- 46. Solomon's Palace.
- 47. Park.
- 48. Road to Bethphage.



# SUGGESTIONS TO TEACHERS OF THE SEVENTH GRADE.

Prayers and Aspirations.—As in the preceding Grades.

Catechism.—The Ten Commandments of God. As found in the Twentieth Chapter of Exodus.

First.—(a) I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. (b) Thou shalt not have strange gods before Me. (c) Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. (d) Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me. (e) And showing mercy unto thousands to them that love Me, and keep My commandments.

Second.—Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

Third.—(a) Remember that thou keep holy the sabbath day. (b) Six days shalt thou labor, and shalt do all thy works. (c) But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy beast, nor the stranger that is within thy gates. (d) For in six days the Lord made heaven, and earth, and the sea, and all things that are in them, and rested on the seventh day, therefore the Lord blessed the sabbath day, and sanctified it.

Fourth.—Honor thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee.

Fifth.—Thou shalt not kill.

Sixth.—Thou shalt not commit adultery.

Seventh.—Thou shalt not steal.

Eighth.—Thou shalt not bear false witness against thy neighbor.

Ninth-Tenth.—Thou shalt not covet thy neighbor's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.

Explain the difference between the Catholic and Protestant numbering of the Commandments. (See Archbishop Lynch's "Catholic Doctrine and Practice," p. 32.)

A Text-Book of Liturgy; Father Klauder's "Catholic Practice"; or the "Practical Guide for Catholics" will be found very helpful in the work of this and the following Grades.

**Bible History.**—In his Preface to Knecht's "Commentary on the Holy Scripture," the Rev. Father Glancey gives the following topical summary of Types in the Old

Testament, which, followed, becomes an admirable review of both the Old and New. His "Scripture History for Confraternity Classes" gives fuller explanation.

#### THE HOLY EUCHARIST.

- I.—Types of the Holy Eucharist: (a) The Sacrifice of Melchisedech. (b) The Paschal Lamb. (c) The Manna. (d) The Food of Elias. (e) The Jewish Sacrifices.
- II.—THE PROPHECY OF MALACHIAS.
- III.—Christ Promises a New Sacrifice. (a) At Jacob's Well. (b)
  After the multiplication of the Loaves.
- IV.—THE LAST SUPPER—Institution of the Blessed Eucharist.
- V.—THE TWO DISCIPLES GOING TO EMMAUS.
- VI.—MIRACLES ILLUSTRATIVE OF THE BLESSED EUCHARIST: (a)
  Water made wine at Cana. (b) Multiplication of the loaves. (c) Christ walking on the waters; (d) The Transfiguration.

The important subject of the Church may be treated somewhat similarly.

#### THE CHURCH.

PART I.—THE OLD TESTAMENT.

- I.—Introductory.
- II.—The Church a Family. (a) Noe; the Ark. (b) Call of Abraham: the promises to Abraham, Isaac, Jacob.
- III.—THE CHURCH A PEOPLE. (a) Moses. (b) Giving of the Law.
  (c) The Tabernacle. (d) Entrance into the Promised Land.
- IV.—The Church A Kingdom. (a) David. (b) Solomon; building of the Temple. (c) The Kingdom broken up.
  - V.—God Promises to set up a New Kingdom.

#### PART II.-THE GOSPELS.

- VI.—Introductory.
- VII.—CHRIST THE KING. The Kingdom of God.
- VIII.—PARABLES ON THE KINGDOM OF GOD. (a) The Hidden Treasure.

  (b) The Pearl of Great Price. (c) The Wheat and the Cockle. (d) The Drag-net. (e) The Leaven. (f) The Mustard Seed. (g) The Good Shepherd.
  - IX.—Jesus Calls Disciples.

X.—THE FIRST MIRACULOUS DRAUGHT OF FISHES.

XI.—Peter's Confession of Faith. The Foundation of the Church of Christ.

XII.—CHRIST PROMISES THAT PETER'S FAITH SHALL NOT FAIL.

XIII.—The Second Miraculous Draught of Fishes. Christ makes
Peter Chief Shepherd.

XIV.—THE MISSION OF THE APOSTLES.

PART III.—HISTORY OF THE CHURCH AFTER OUR LORD'S ASCENSION.

XV.—THE OPENING OF THE CHURCH.

XVI.-PETER CURES THE LAME MAN.

XVII.—THE FIRST CHRISTIANS.

XVIII.—THE APOSTLES WORK MIRACLES; ARE IMPRISONED, etc.

XIX.—Conversion of St. Paul.

XX.—Peter Visits the Churches.

XXI.—Peter's Vision. Cornelius.

XXII.—PETER IMPRISONED, AND SET FREE BY AN ANGEL.

XXIII.—THE COUNCIL OF JERUSALEM.

XXIV.—THE PRIMACY OF ST. PETER.—SUMMARY.

Review all preceding work in the New Testament, using *Tablets*, pp. 74-78, but adding thereto all the Parables, with brief explanation of the same.

So follow the course of our Lord's life, especially the last scenes (and these in conjunction with the map of Jerusalem), that they may take a hold on the memory and imagination of your pupils, that time will never efface:—then, indeed, will they have reason to "rise up and call you blessed."

Beginning at Mount Sion, trace, step by step, the events of Holy Thursday night. The Life of Christ by Father Maas, by Father Fouard or by Father Elliott gives graphic and minute details. The fatigue, the shame, the special suffering of each step of the Passion are brought home to one with overwhelming force when thus followed. Make the plan of the city on the sand-board, and at every station, beginning from Pilate's Court, have the children place a little cross and describe each until they come to the awful culmination.

A little model of our Lord's tomb, showing how the stone could be "rolled away" can easily be made; D. C. Cook & Co., New York and Chicago, have such a model for sale. If it be built up in sand with a few stones, twigs and flowers around it, we shall have a realistic representation of "the tomb in the garden"; and the dolorous and glorious mysteries with which it is associated will be forever impressed upon the imagination.

Instruction.—Instruct on the principal feasts as they come, enforcing the lesson attached by the Church to each. Have cards with the names of the festivals on; let them be drawn, and the children tell of each. For such a lesson, assign previously a certain number, so that there be a definite preparation.

Do the same with the Commandments and the Precepts.

Often give sentences to be written, or compositions on the ceremonies, vestments, festivals, etc.

Points of Liturgy:—When and why the "Gloria" is not said in the Mass; the "Credo;" etc.

Explain the Devotion of the Forty Hours:—its meaning, its history, etc.

Endeavor earnestly to prepare the children of this Grade for that phase of life on which they must soon enter; the duties that will devolve on them, the dangers to which they will be exposed. Show how necessary it is to pray for light on one's vocation; means to be taken for knowing it.

**Practices.**—Train in modes of salutation for different persons, times, and the like. Salutations used in correspondence with ecclesiastics, superiors, etc.

Give some idea of the Catholic Hierarchy: the Church teaching, taught; the office, position, etc., of our Holy Father the Pope, Cardinals, Archbishops, Bishops, Priests, Minor Clerics.

Explain briefly the devotion of the Stations; Holy Hour; Sacred Heart; Five Wounds; Precious Blood; Scapular of Mount Carmel; Angelus. How exercised;—but be sure to warn the children against adopting many practices. Show that all have one end, the adoration of God. Distinguish between what is merely devotional and what is essential.

Stories.—Church History Stories.—Building of St. Peter's Cathedral in Rome; Henry VIII; English Martyrs: Fisher, More, Countess of Salisbury, Margaret Clitheroe, etc.

FROM AMERICAN CHURCH HISTORY.—Jogues, Marquette, Las Casas; Venerable Mary of the Incarnation; Mme. Duchesne, and other heroic pioneers, both men and women.

Local Church History.—Diocese, parish.

Lourdes.—Tell the story of our Lady and Bernadette briefly, showing that the humble simplicity of the child won our Lady's love. Tell of the wonders daily wrought there. Show how it should promote devotion to the "Angelus" and the Rosary.

St. Thomas Aquinas.—Purity,—reward of victory over temptation. His struggle for his vocation. His reputed dullness at study.

St. Alphonsus.—Devotion to our Lady; care of time. Made a vow never to lose any.

St. Francis de Sales.—His mildness,—power over heretics by force of example.

Sts. Benedict and Scholastica.—Holy brotherly and sisterly love. Her wonderful confidence in prayer. Their learning. How the Benedictines transformed

the face of Europe; their reward often only calumny and insult—like our Lord.

St. Teresa.—Her choosing of our Blessed Mother as her mother; how she saved her from the dangers she ran through female vanity, bad company, novel-reading. Her wonderful learning, common sense, humility; writings. Reform of Carmel.

STORY OF QUEEN BLANCHE AND ST. LOUIS. Her horror of mortal sin. His wonderful government. His part in the Crusades.

St. Bede.—The beautiful story of his life, including the last scene, the writing of St. John's Gospel. Draw the children's attention to this, in contrast with what is said of Wickliffe's giving the Scriptures to the people.

Lead them to see how the monks consecrated their lives, talent, etc., to copying the Scriptures.

Story of the "Uncorrupted Hand."

VENERABLE BISHOP NEUMANN.—Give the children a brief account of the Church in Philadelphia:—its prelates; the more remarkable Church-events and persons connected therewith. His life; the Cathedral; his death. His being declared Venerable. What it means.

Hymns, Quotations, Recitations. (Appendix.) Busy Work.—See preceding Grades.

# EIGHTH GRADE.

# Special Patron—Our Lady of Victory.

Prayers.—Review (orally and by writing) all the work of preceding Grades.

Additional:—Litany of the Blessed Virgin.

Act of Oblation. (Appendix, p. 123.)

Aspirations.—Review those of preceding Grades.

Catechism.—Any advanced Catechism that adheres to the Plenary Council Catechism.

Search-questions and general reviews.

Articles needed for, and ceremonies of all the Sacraments, especially Baptism, Extreme Unction, Viaticum.

Details of Sacraments of Holy Orders and Matrimony.

Bible History and Church History. Old Testament.—Review-questions on Bible History and Geography.

**New Testament.**—Review our Lord's life, especially periods of the Passion, Resurrection, Ascension.

The Apostolic Church.

The Ten Persecutions of the early Church.

Principal Heresies: - author, tenets, chief opponents.

Councils:—place, time, decisions.—Text-book of Church History.

Bible Study:—Plan of the Temple.

Acts of the Apostles.

Instruction.—Instruct in the lessons to be drawn from the lives of the principal Saints of the year and the feasts as they occur; on the sacramentals; on the marks and signs of the Church; on duties to one's parish; loyalty in helping on its works, on joining societies, and the like.

Sixth Precept of the Church in detail.

Practices.—Review all preceding Practices. Teach Meditation and Particular Examen.

Explain the Offices of Holy Week.

Stories.—Our Lady of Victory; Lepanto; Sobieski; Pius VI and VII, to show our Lady's protection. Teach the children to invoke her under the title of "Our Lady of Good Counsel."

Stories of St. Catherine of Sienna; St. Bridget of Sweden; St. Germaine; St. Vincent de Paul; of Blessed Thomas More and Fisher; and the English Martyrs.

The "Beati" of America: -St. Rose, St. Turibius, etc.

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Hymns.—Those of preceding Grades.
                                            (Appendix, p. 157.)
    "My God, I love Thee."
                                                       p. 157.)
    "O Purest of Creatures."
                                                       p. 157.)
    "O Mother, I could weep,"
                                                       p. 157.)
    "Pange Lingua."
                                                       p. 157.)
    "Laudate Dominum."
                                                       p. 157.)
    "Magnificat." English and Latin.
                                                       p. 157.)
    "Vexilla Regis."
                                                       p. 157.)
    "O Cor Amoris,"
                                                       p. 157.)
    "Laudamus Cor Jesu."
                                                       p. 152.)
    Salve Regina.
                                                       p. 157.)
Quotations.—(From Scripture.)
                                            (Appendix, p. 126.)
    "No servant," etc.
                                                       p. 126.)
    "Every one," etc.
                                                       p. 126.)
    "Therefore, I say to you," etc.
                                                       p. 126.)
    "Benediction, and glory," etc.
                                                       p. 126.)
    "For God so loved," etc.
                                                       p. 126.)
    "He loved me," etc.
                                                       p. 126.)
    "You are not your own," etc.
                                                        p. 126.)
    (From the "Imitation.")
                                                        p. 126.)
Recitations.-Sign of the Cross.
                                                       (Appendix, p. 147.)
    "Lead, Kindly Light."
                                                                  p. 147.)
    Angels' Hymns. (From "Dream of Gerontius.")
                                                                  p. 148.)
    Sonnet to St. Joseph.
                                                                  p. 149.)
    St. Joseph to the Infant Jesus.
                                                                  p. 149.)
    Assumption.
                                                                  p. 149.)
    "Stabat Mater."
                                                                  p. 150.)
    "Listen."
                                                                  p. 150.)
    The Well-Spent Day.
                                                                  p. 150.)
    Sonnet to the Blessed Virgin.
                                                                  p. 151.)
    "O Faithful Cross."
                                                                  p. 151.)
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#### THE CHURCH

### IN THE TIME OF THE APOSTLES.

A.D. 33

10

.1.D. 100

The Early Church.

Its visible Head. Cure of the lame man:—
effect of miracle on the people; on the
Jewish priests.

Trial of Sts. Peter and John,

Manner of life among the early Christians.

Ananias and Sapphira;—crime, punishment.

"Signs and wonders."

#### Imprisonment of the Twelve.

Miraculous deliverance.

Second arrest.

Appearance before the Sanhedrim; Gamaliel's words.

#### The First Deacons.

Choice. Office, St. Stephen's Martyrdom. St. Philip: Conversion of Samaritans. Baptism of Eunuch.

Saul:—Persecutor, Convert, Apostle.

#### St. Peter's Journeys,

To Lydda; to Joppa. Vision at Joppa. Embassy from Cornelius.

#### At Cæsarea.

Conversion of Cornelius and family. Gentiles received into the Church.

#### St. Peter in Antioch.

#### Persecution by Herod Agrippa.

Martyrdom of St. James.

St. Peter's imprisonment and miraculous deliverance.

Separation of the Apostles.

#### St. Paul's First Journey.

(Saul and Barnabas chosen by the Holy Ghost.)

John Mark accompanies them.

Seleucia; Cyprus; Salamina and Paphos.

Asia Minor:—Pamphilia; Cilicia; Perge; Antioch in Pisidia; Iconium; Lyconia; Lystra and Derbe; return by same route to Antioch in Syria.

Opposition of the Jews.

First Council (about A.D., 50). Cause of convocation. Place, persons, head; manner of procedure. Decision,

#### St. Paul's Second Journey.

Companions: Silas, Timothy, Luke.

Churches visited: Syria, Cilicia, Derbe, Lystra, Iconium, Phrygia, Galatia. Troas, where he received call to Macedonia.

Philippi (first place he preached in Europe). Thessalonica, Berea, Athens, — preached before the Areopagus.

Corinth, Ephesus, Cæsarea, Jerusalem, Antioch in Syria.

#### St. Paul's Third Journey.

Visitation of Churches in Asia Minor.

Ephesus: burning of magic books; the silversmiths.

Macedonia; Corinth.

Return through Philippi, Troas, Miletus, Cæsarea, Jerusalem.

#### St. Paul in Jerusalem.

Arrest in the Temple. Before the Sanhedrim.

In Cæsarea (two years).

Before Felix;—before Festus: Appeal to Cæsar.

Before Festus, King Agrippa and Bernice. Journey to Rome:—Cæsarea to Malta; Shipwreck; Malta to Rome.

#### St. Paul in Rome.

Imprisoned two years; released. Later travels in the West and East.

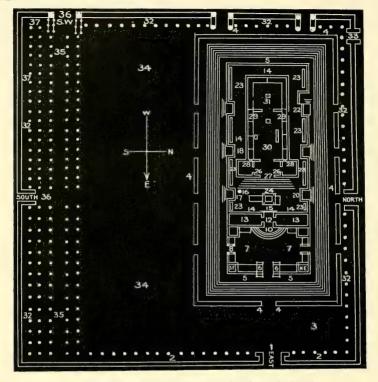
Second Imprisonment in Rome (under  $Nero)\,.$ 

Death of Our Lady.

Sts. Peter and Paul put to Death, June 29, about A.D. 67.

Destruction of Jerusalem.

Labors and Deaths of the Twelve.



GROUND PLAN OF TEMPLE OF JERUSALEM

The first Temple was built by Solomon in seven years, about 1005 B. C.; it was destroyed by Nebuchodonosor, 584 B. C.

The Second Temple was built seventy years later by Zorobabel; not so grand, but larger than the first. From the second Temple were absent the Ark, the Shekinah or visible presence of God, and the Urim and Thummim. This Temple was repaired, beautified and enlarged by Herod the Great.

1-Great Eastern or Shushan Gate. 14-Court of the Priests.

2-Solomon's Porch.

3-Court of the People.

4-Soreg.

5-Court of the Jews.

6-Gate Beautiful.

7-Court of the Women.

8-Porches and Gates.

9-Treasury.

10-Fifteen Steps of Degrees.

11-Porches with Rooms.

12-Nicanor Gate.

13-Court of Israel.

15-Altar.

16-Laver.

17-Water Gate.

18-Corban Gate.

19-Dalak, or Flaming Gate.

20-Nitzus-Gate of Music.

21-North Gate.

22-Moked, or Gate of Stoves.

23-Six Gates with Porticos.

24-Sacred Place.

25-Triple Flight of Steps.

26-Gold Screen.

27-The Door, only lawful entrance. 28-Towers, on them "Pinnacles of

Temple."

29-Rooms for Priests.

30-Holy Place.

31-The Holy of Holies.

32-Gate-Tadi.

33-Castle of Antonia.

34-The Court of the Gentiles.

35-Royal Cloisters.

36-Tyropæon Bridge.

37--Jews' Wailing Place.

#### TEMPLE OF SOLOMON.

(Explanation of Diagram of the Temple, p. 110.)

The Temple of Solomon was built on Mount Moriah and dedicated by Solomon nine hundred and ninety-nine years before the "Desired of nations" trod its pavement. This magnificent structure faced the east, as the east had to the Jews a special significance. So, one standing at the Eastern Gate (1) (also called Shushan, or Lily Gate, from the number of lilies which grew there) could see the Courts rising one above the other, the Altar and Holy Place occupying the summit of the Mount. How the Temple must have glistened in the distance when the sun shone on its gold-covered roof, studded with spikes of gold, so that the birds might not defile it!

Passing through this vast entrance, the bases of whose pillars were large rooms, and whose gates it required the united strength of twenty men to close, one came to Solomon's Porch (2) which extended all around next the outer walls; this was enclosed by monoliths of marble forty feet high. Next came the "Court of the Gentiles" (3 and 34); then the "Soreg" (4) or wall of marble, four and a half feet high, which, extending all around the Temple, separated the "Court of the Jews" (5) from the "Court of the Gentiles";—it was death for any one not a Jew to pass beyond this wall, as the inscriptions at the openings plainly indicated. In this Court was a flight of fourteen marble steps at the top of which ran the "Chel" or "Terrace" (5), a platform of grand dimensions, extending around the four sides of the "Mount of the Temple," upon which fifty thousand Jews might assemble during the offering of the sacrifices. At the top of this landing and in the centre was the "Gate Beautiful" (6), made of silver and ornamented with gold and Corinthian brass; here St. Peter performed his first miracle. (Acts 3: 2.) Through it one entered the "Court of the Women," (7) more than two hundred feet square, with covered porches and galleries and a square tower in each corner; these latter were used for the following purposes: the Northeast, for the wood for the Altar; the Southeast, was occupied by Nazarites under vows; the Southwest, served as a storingplace for the oil, incense and the "ashes of the heifer"; the Northwest, was used by the cleansed lepers.

One porch and gate (8) were on each side of the "Court of the Women"; within and to the right was the Treasury, the scene of the "Widow's Mite." Directly in front was a flight of semicircular steps on which the Levites chanted the songs of Degrees (10).

The porches (11) on each side of the steps, had rooms in which were kept the priests' vestments and the musical instruments; here, also, the rulers held their councils. At the head of these steps was the splendid gate of Nicanor (12), built of Corinthian brass; here took place the Purification of our Blessed Mother and the Presentation of our Lord. On each side of this gate was the "Court of Israel" (13), in which as many

<sup>1</sup> Psalms 120 to 134.

as eight hundred of those "who were not like other men" might assemble. A low parapet marked off the eastern line of the "Court of the Priests" (14), which occupied the remainder of the space beyond. The Altar (15) in the centre of this Court, and directly in front of the Holy Place, was forty-five feet square and fifteen feet high, with steps on the north side for the priests, and an inclined plane on the south, over which were led the animals for sacrifice. To the left stood the "Laver" (16), and not far from it the "Water Gate" (17), a place of special ceremonies on the last day of the Feast.

At the south (18), southwest (19), northeast (20), north (21), and northwest (22), were gates; the last-named being near the headquarters of the Guards of the Temple; and there the final examination of the animals to be sacrificed took place. The six gates (23) just mentioned were adorned with porticoes and flights of marble steps leading to the courts below. There were also houses between them for the use of the priests. From the Altar to the Porch (24) was a very sacred place, and upon the triple flight of steps (25) leading up to it, the priest, coming from the Temple after having offered incense, turned toward the people and gave them Baron's benediction. It was there Zachary appeared to the people after the vision of the angel.

The Door (27) of the Holy Place was the only lawful entrance, over which hung the Screen (26), a golden vine with large bunches of grapes. On each side of the Great Door rose two Towers, the "Pinnacles of the Temple" (28), each one hundred and fifty feet high, and forming, with the remaining part, one great cube corresponding with their height. Upon the several stories of these Towers were rooms for the Priests (29), and within and upon the first floor was the Holy Place (30), sixty by thirty feet, and thirty feet high. The seven-branched Candlestick stood to the left, the Table of Shewbread on the right, and the Golden Altar of Incense directly in front of the Veil which separated the Holy of Holies (31) from the Holy Place. The Holy of Holies, into which no one but the High Priest ever entered, and he only once a year, was a perfect cube of thirty feet. It was there that God visibly manifested Himself by a light between the wings of the cherubim which overshadowed the Ark of the Covenant.

The Ark was not in the Temple in our Lord's time, as it had been lost or hidden when the Jews fell into captivity. Only a symbolic stone rested in the centre of the Holy Floor, and when the Veil of the Temple was rent on Good Friday, this Foundation Stone was revealed.

#### SUGGESTIONS TO TEACHERS OF THE EIGHTH GRADE.

**Prayers and Aspirations.**—Review all of previous Grades; see that the children know the indulgences attached to them, and understand how to gain them.

From Missal or Prayer Book have the children read the Ordinary and Canon of the Mass; let them know why the Missal is moved; why sometimes the water is blessed, sometimes not; where the Mementos come; in a word, let your pupils be able to assist at Mass intelligently.

Explain the liturgical use of the Litany of the Saints; have them understand, and, if possible, know the responses;—they should love the Liturgy more than any other vocal prayer.

Bible History.—Review the Life of our Lord, as in Seventh Grade.

Acts of the Apostles:—Writer? time? place? language? title? dedication? to whom addressed? subject? First and last event recorded.

Church History:—The First Century. (Tablet, p. 109.)

On pages 153-154 of *Appendix* are given several mnemonic rimes that will help one to remember the heresies, councils, etc.

Urge the children to read Church History. Show them that the Church is both divine and human; and impress on them that if they hear objections alleged against the Church which they are unable to answer, they should hold to this fact: "The Church cannot err; I may not be able to explain what I am asked, but others, the priests, at least, can."

Local Church History should be insisted on. (Appendix, p. 160.)

Instruction.—As the greater number of the pupils will leave school now to engage in some employment, instruct much in honesty, uprightness, respect for one's word, promptness, respect to employers, the duty of not communicating their employer's business matters to others, and the like.

Speak also of Protestant company, mixed marriages, marriage outside the Church.

Sin and its penalties. Of the duty of praying to be guided in the choice of a state in life.

In this and the previous Grades be ingenious in winning the children to good reading. Ask in a friendly and affectionate way for "notes" of the books they read. Lead all to include in their list: "The Faith of our Fathers."

Lives of Saints, attractively written, are now easily obtainable, but recommend also biographies of men and women of the world, uncanonized, which will perhaps seem to the generality more imitable. Among these may be noted: Lives of Lady Fullerton, Mrs. Peters, Eleanor Leslie, Mrs. Seton, Col. Garesché, Frederic Ozanam, Mother Kerr; Prince Gallitzin, and others.

Stories.—Lead the children, especially those that are motherless, to have devotion to our Lady as Counsellor; teach them to ask her guidance and advice in regard to company, reading, amusements, and the like. Tell them how St. Teresa chose our Lady to be her mother when her mother died, and that to that act she attributed her later preservation from evil.

St. Clare of Assisi, . . . Love of Poverty.

St. Bridget of Sweden . . Devotion to the Passion.

St. Vincent de Paul. . . Love of the Poor.

St. Germaine's life is very beautiful and well adapted to help the children.

Blessed Thomas More, Bishop Fisher, etc.; Fidelity to the cause of God and Holy Church.

Father Jogues, Father Lallemant, etc., to show how much our country owes them; their zeal for souls.

### SUGGESTIVE REVIEW QUESTIONS.

#### SEVENTH AND EIGHTH GRADES.

- I.—Under the heads: Matter, form, minister, institution, necessity, effects, dispositions, review the Sacraments of the Dead.
- 2.—Give matter, form, minister, of the Sacraments of the Living.
- 3.—From the Old Testament, name some types of our Lady.
- 4.—How was the Paschal Lamb a type of the Holy Sacrifice of the Mass? Of Communion?
- 5.—Reproduce in prose Mrs. Alexander's "Burial of Moses."
- 6.—What events are referred to in the following:—
  - (a) "The voice of one crying in the wilderness;"
  - (b) "Depart from me, O Lord;"
  - (c) "Children, have you any meat?"
- 7.—Name some memorable "heaps of stones" in the Old Testament.
- 8.—Which of the Evangelists gives most details of our Lord's Infancy?
- 9.—Describe the scene of the Annunciation; of the Adoration of the Magi; the raising of Jairus's daughter; giving (a) place; (b) time; (c) words; (d) acts; (e) lessons to be drawn therefrom.
- 10.—In the administration of what Sacraments is oil used? Salt? A white cloth?
- 11.—By whom and under what circumstances were the following words said:
  - "Arise, and take the Child," etc.
  - "Get thee behind me," etc.
  - "Woe to thee, Bethsaida," etc.
  - "Behold thy Son," etc.
  - "There was no room for them," etc.
  - "Much is forgiven her," etc.
  - "Lord, that I may see!"
- 12.—Why are the prayers one makes oneself often better for one than the prayers of the Church, since these are sacramentals?
- 13.—From the lives of the Saints, give instances of the Eight Beatitudes.
- 14.—Describe the special ceremonies of Ash Wednesday? How are the Ashes made? What does the priest say in putting them on our foreheads?
- 15.—What is the meaning of Candlemas Day? Of what use are Blessed Candles?
- 16.—Describe the storms spoken of in our Lord's life.
- 17.—What events do you connect with the words: Mara; Sinai; Josue; Caleb; Nadab; Gaza; Joppa; Bethphage?
- 18.—Draw a diagram of the Temple, showing the Holy of Holies; the Holy Place; the Priests' Court; the Court of the Women; Court of the Jews; Court of the Gentiles.

- 19.—Draw the Lake of Galilee; on its shores mark Bethsaida; Capharnaum; Magdala; Tiberias; Mount Thabor.
- 20.—Write a sentence about each of the following: St. John Berchmans; St. Rose of Lima; St. Ambrose; St. Athanasius.
- 22.—On a map of Palestine, locate where our Lord was born; where the miraculous draught of fishes occurred; where the Beatitudes were said; where Peter received the Primacy.
  - Such questions, it will be readily seen, could be made to cover the whole ground-work in review.

# BIBLICAL SUBJECTS FOR COMPOSITION.

In our Lord's Footsteps. Christ in the Temple. By the Waters of Galilee. The Seas that our Lord Saw. My Favorite Parables. Parables of Divine Mercy. The Favored Twelve. By Jordan's Wave. The Holy Mountains. Peter's Special Place. With St. John the Baptist. Our Lord's Life in Judea. Our Mother in the Gospels. Through the Fields with our Lord. Flowers named in the Gospel. In the Footsteps of the Patriarchs. Where Abraham Trod. The Parables of Prayer. Types of Christ our Lord. Types of Mary the Perfect Woman. Angelic Messengers. The Holiest Spot on Earth. Flowers Culled from the Gospel. "As showing His Mercy." Woman's Part in the Passion. Along the Via Dolorosa. The Sea of Tiberias, A.D. 30-1004. "This is the Land He Trod On." On the Way to Bethlehem. On the Way to Egypt. Solomon's Temple. The Temple in the Time of our Lord. The Flowers on Lips Divine. With a Poet through the Gospel. (The Divine Tragedy.) Where Peter Led.

The Women of Israel.

The Saviour of Egypt. In the Wilderness.

A Midnight Vision.

Julian the Apostate and the Temple.

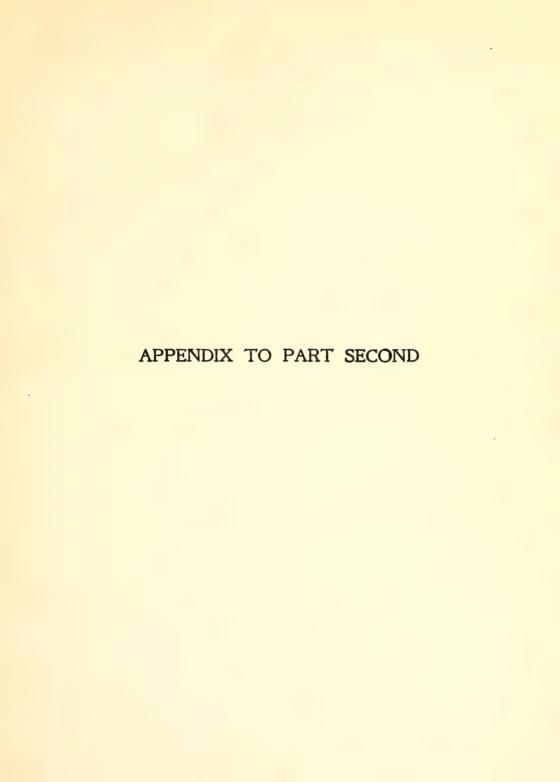
Scenes in the Cenacle.

The Woman Judge.

Contrast our Lord's First and Last Visit to the Temple.

# BOOKS HELPFUL FOR SEVENTH AND EIGHTH GRADES.

Catechism No. 4	66 66 77
Outlines of Old Testament History	
Stories of Church History	REV. HENRY FORMBY.
Catholic Ceremonies	Abbé Durand.
Faith of Our Fathers	CARDINAL GIBBONS.
Ideals in Practice	
Side Talks with Girls	
Catholic Doctrine and Practice	Archbishop Lynch.
Stray Thoughts for Mothers and Teachers	LUCY SOULSBY.
" on Reading	 **
" " " " " " " " " " " " " " " " " " " "	 ££ 6£
Girlhood's Handbook of Woman	 E. C. Donnelly.
Woman	 REV. N. WALSH, S.J.
Light for New Times	 Margaret Fletcher.
The Young Woman in Modern Life	Beverly Warner, D.D.



# ALL THE SCHOOLS UNDER THE PATRONAGE OF THE HOLY FAMILY.

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FIFTH GRADE · · · Special Patron—(Boys) St. Aloysius.

(Girls) St. Agnes.

SIXTH GRADE · · · Special Patron—(Boys) St. John Berchmans.

(Girls) St. Rose of Lima.

SEVENTH GRADE · · Special Patron—(Boys) St. John the Evangelist.

(Girls) St. Teresa.

EIGHTH GRADE · · Special Patron—Our Lady of Victory.
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## HYMNS IN HONOR OF THE HOLY PATRONS.

FIFTH GRADE	'St. Aloysius'' "Parochial Hymn Book," 'St. Agnes'' " " " "	p. 340. p. 348.
SIXTH GRADE	'St. John Berchmans'' . "S. S. Hymn Book,"	p. 51. p. 296.
SEVENTH GRADE	'St. John the Evangelist'' '' Parochial Hymn Book,'' 'St. Teresa'' " " "	p. 326. p. 352.
EIGHTH GRADE	'Our Lady of Victory.'' 'Salve Regina'' '' Sodalist's Hymnal, p. 234	

## PRAYERS.

To the prayers assigned for the preceding Grades, add the following:

#### FIFTH GRADE.

## PRAYER TO JESUS CRUCIFIED.

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, whilst I call to mind the words which David, Thy prophet, said of Thee, my Jesus: "They pierced my hands and my feet; they numbered all my bones."—(Plenary Indulgence under the usual conditions.)

## MEMORARE OF ST. JOSEPH.

Remember, O most pure spouse of the blessed Virgin Mary, my sweet protector, Saint Joseph, that no one ever had recourse to thy protection, or implored thy aid without obtaining relief. Confiding, therefore, in thy goodness, I come before thee and humbly supplicate thee. Oh, despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.—(Ind., 300 days once a day.)

## PRAYER TO PATRON SAINT.

O Great Saint, whose name I bear, protect me, pray for me, that, like thee, I may serve God faithfully on earth, and glorify Him eternally with thee in heaven. Amen.

#### PRAYER WHEN TAKING HOLY WATER.

Sprinkle me, O Lord, with hyssop, and I shall be cleansed; wash me, and I shall be made whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. In the name of the Father, etc.

## SPIRITUAL COMMUNION.

With an ardent desire to unite your soul to your loving Saviour, make the following acts:

My Jesus, I believe that Thou art truly present in the most holy Sacrament. I adore Thee; I am sorry that I have offended Thee. I love Thee. Come to my poor soul. Unite Thyself to me. I thank Thee, my Jesus. O never, never leave me.

(This may also be sung to Chant, p. 145, "Par. Hymn Book.")

#### SIXTH GRADE.

#### PRAYER FOR THE AGONIZING.

O most merciful Jesus, lover of souls, I pray Thee by the agony of Thy most Sacred Heart and by the sorrows of Thy Immaculate Mother, wash in Thy Blood the sinners of the whole world, who are now in their agony, and are to die this day. Amen.

Heart of Jesus, once in agony, have pity on the dying.—(Ind., 100 days each time.)

#### OFFERING OF THE PRECIOUS BLOOD.

Eternal Father! I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of holy Church.—(Ind., 100 days each time.)

## ACT OF REPARATION FOR BLASPHEMY.

Blessed be God.

Blessed be His holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be Jesus in the Most Holy Sacrament of the altar.

Blessed be His most Sacred Heart.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints.—(Ind., one year each time.)

## SEVENTH GRADE.

## SOUL OF CHRIST.

Soul of Christ, sanctify me;
Body of Christ, save me;
Blood of Christ, inebriate me;
Water from the side of Christ, wash me;
Passion of Christ, strengthen me;
O good Jesus, hear me;
Within Thy wounds, hide me;
Permit me not to be separated from Thee;
From the malignant enemy, defend me;
In the hour of my death, call me,
And bid me come to Thee,
That, with Thy Saints, I may praise Thee
Forever and ever. Amen.—(Ind., 300 days each time.)

## PSALM 129.

## Out of the Depths.

Out of the depths I have cried to Thee, O Lord! Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

For with Thee there is merciful forgiveness; and by reason of Thy law, I have waited for Thee, O Lord!

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord!

And let perpetual light shine upon them.

May they rest in peace. Amen. (Ind., 100 days, when said kneeling, at the sound of the "De profundis bell.")

## EIGHTH GRADE.

## ACT OF OBLATION.

My Queen! my Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good mother, as I am thine own, keep me, guard me, as thy property and possession.

(Ind., 100 days once a day when recited morning and evening with a "Hail Mary" to implore of the Blessed Virgin victory over temptations, especially those against chastity.)

## ASPIRATIONS.

#### FIFTH GRADE.

Sweetest Jesus, be not my Judge, but my Saviour!—(Ind., 50 days each time.)

Jesus, my God, I love Thee above all things!—(Ind., 50 days each time.)

O God, be merciful to me a sinner!

Blessed be the holy and Immaculate Conception of the Blessed Virgin Mary, Mother of God!—(Ind., 300 days each time.)

#### SIXTH GRADE.

May the most just, most high, and most amiable will of God be done in all things, be praised and magnified for ever.—(Ind., 100 days once a day.)

My Queen! my Mother! remember I am thine own. Keep me, guard me, as thy property and possession.—(Ind., 40 days each time.)

#### SEVENTH GRADE.

May the Heart of Jesus in the most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen. (Ind., 100 days once a day.)

#### O SACRUM CONVIVIUM.

O Sacred Banquet, where on Christ we feed,
The memory of His Passion is recalled,
The soul is filled with grace for every need,
And heavenly glory in this pledge forestalled.

FATHER RUSSELL, S.J.

## EIGHTH GRADE.

Review all aspirations taught in preceding Grades.

## QUOTATIONS.

## FIFTH GRADE.

The fear of the Lord is the beginning of wisdom.—Proverbs 1:7.

Take up My yoke upon you and learn of Me, because I am meek and humble of heart: and you shall find rest to your souls.—St. Matt. 11: 29.

But Jesus held His peace.—St. Matt. 26:63.

But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed.—Isaias 53: 5.

And bearing His own cross He went forth to that place which is called Calvary, but in Hebrew Golgotha.—St. John 19: 17.

I am the Resurrection and the Life: he that believeth in Me although he be dead, shall live.—St. John 11: 25.

Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—St. Matt. 28: 19.

## FROM THE "IMITATION."

We are all frail; but see thou think none more frail than thyself.—*Imit.*, Bk. I, chap. ii, 4.

Esteem not thyself better than others, lest perhaps thou be accounted worse in the sight of God, who knoweth what is in man.—*Imit.*, Bk. I, chap. vii, 2.

Although thine own opinion be right, yet if for God's sake thou leavest it and followest another man's, thou wilt profit the more by it.—*Imit.*, Bk. I, chap. ix, 2.

A good conscience can bear very much and is very joyful in the midst of adversity.—

Imit., Bk. II, chap. vi. 1.

When Jesus is present, all is well, and nothing seems difficult; but when Jesus is absent, everything is hard.—*Imit.*, Bk. II, chap. viii, 1.

For with God not any thing, how trifling soever, suffered for God's sake, shall go unrewarded.—*Imit.*, Bk. III, chap. xix, 3.

## SIXTH GRADE.

He came unto His own, and His own received Him not.—St. John 1: 11.

Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us.—St. Luke 11:15.

It is a more blessed thing to give, rather than to receive.—Acts 20: 35.

For where there are two or three gathered together in My name, there am I in the midst of them.—St. Matt. 18: 20.

Christ died for all.—II Corinthians 5: 15.

The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?—Eccl. 25:5.

God made the little and the great, and He hath equally care of all.—Wisdom 6:8.

## FROM THE "IMITATION."

He is truly great who hath great charity.—Imit., Bk. I, chap. iii, 6.

Perfect men do not easily believe every tale-teller, for they know human weakness is prone to evil, and very apt to slip in speech.—*Imit.*, Bk. I, chap. iv, 1.

If thou have any good in thee, believe still better things of others, that thou mayest preserve humility.—*Imit.*, Bk. VII, chap. vii, 2.

He who neither desireth to please nor feareth to displease men shall enjoy much peace.

—Imit., Bk. III, chap. xxviii, 2.

Thou dost not need to answer for others, but thou shalt for thyself give an account: why, therefore, dost thou meddle with them?—*Imit.*, Bk. III, chap. xxiv, 1.

Fight like a good soldier; and if sometimes thou fall through frailty, resume greater courage than before, confiding in My more abundant grace.—*Imit.*, Bk. III, chap. vi, 5.

## SEVENTH GRADE.

There was no room for them in the inn.—St. Luke 2: 7.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.—Psalms 50: 19.

If any man will not work, neither let him eat.—II Thess. 3: 10.

Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you.—St. John 14: 27.

Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.— Prov. 32: 2.

If any man say, I love God, and hateth his brother, he is a liar.—I St. John 4: 20.

- He humbled himself, becoming obedient unto death: even to the death of the Cross.—Phil. 2:8.
- Charity is patient, is kind: Charity envieth not, dealeth not perversely, is not puffed up; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil.—
  I Cor. 13:4.

## FROM THE "IMITATION."

The more thou knowest and the better, so much the heavier will thy judgment therefore be, unless thy life be also more holy.—*Imit.*, Bk. I, chap. ii, 3.

If we place our religious progress in outward observance only, our devotion will soon come to an end.—*Imit.*, Bk. I, chap. xi, 4.

He doth much who loveth much.—Imit., Bk. I, chap. xv, 2.

Hold fast this short and perfect word, "Forsake all, and thou shalt find all; relinquish desire, and thou shalt find rest."—Imit., Bk. III, chap. xxxii, 1.

To many this seemeth a hard saying: "Deny thyself, take up thy cross, and follow Jesus."

But it will be much harder to hear that last word: "Depart from Me, ye cursed, into everlasting fire."—Imit., Bk, I, chap. xii, 1, 2.

There is no order so holy nor place so retired, where there are not temptations or adversities.—Imit., Bk. I, chap. xiii, 2.

#### EIGHTH GRADE.

No servant can serve two masters; for either he will hate the one, and love the other; or he will hold to the one, and despise the other: you cannot serve God and mammon.—St. Luke 16:13.

Every one therefore that shall confess Me before men, I will also confess him before My Father who is in heaven.—St. Matt. 10: 32.

Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?—St. Matt. 6: 25.

Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God forever and ever. Amen.—Apoc. 7: 12.

For God so loved the world, as to give His only-begotten Son: that whosoever believeth in Him may not perish, but may have life everlasting.—St. John 3: 16.

He loved me and delivered Himself for me. - Galat. 2: 20.

You are not your own, for you are bought with a great price. - I Cor. 6: 19.

## FROM THE "IMITATION."

If thou didst know the whole Bible outwardly, and the sayings of all the philosophers, what would it all profit thee without charity and the grace of God?—*Imit.*, Bk. I, chap. i, 3.

We often know not what we are able to do, but temptation discovereth what we are.—

Imit., Bk. I, chap. xiii, 5.

When a man humbleth himself for his faults, then he readily pacifieth others, and easily satisfieth those who are angry with him.—*Imit.*, Bk. II, chap. ii, 2.

When thou thinkest I am far from thee, I am often nearest to thee.—Imit., Bk. III, chap. xxx, 3.

If thou fling away one cross, without doubt thou wilt find another, and perhaps a heavier.

—Imit., Bk. II, chap. xii, 5.

A great thing is love, a great good every way; which alone lighteneth all that is burthensome, and beareth equally all that is unequal.—*Imit.*, Bk. III, chap. v, 3.

## RECITATIONS.

## FIFTH GRADE.

## A DESIRE.

O to have dwelt in Bethlehem

When the star of the Lord shone bright!
To have sheltered the holy wanderers

On that blessed Christmas night;
To have kissed the tender wayworn feet

Of the Mother undefiled,
And, with reverent wonder and deep delight

To have tended the Holy Child!

Hush! such a glory was not for thee!
But that care may still be thine;
For are there not little ones still to aid
For the sake of the Child divine?
Are there no wandering Pilgrims now,
To thy heart and thy home to take?
And are there no mothers whose weary hearts
You can comfort for Mary's sake?

O to have knelt at Jesus' feet,
And to have learnt His heavenly lore!
To have listened the gentle lessons He taught
On mountain, and sea, and shore!
While the rich and the mighty knew Him not,
To have meekly done His will:—
Hush! for the worldly reject Him yet,
You can serve and love Him still.

Time cannot silence His mighty words, And though ages have fled away, His gentle accents of love divine Speak to your soul to-day.

O to have solaced that weeping one,
Whom the righteous dared despise!
To have tenderly bound up her scattered hair
And have dried her tearful eyes!
Hush! there are broken hearts to soothe,
And penitent tears to dry,
While Magdalen prays for you and them,
From her home in the starry sky.

O to have followed the mournful way
Of those faithful few forlorn!
And, grace beyond even an angel's hope,
The Cross for our Lord have borne!
To have shared in his tender mother's grief,
To have wept at Mary's side,
To have lived as a child in her home, and then
In her loving care have died!

Hush! and with reverent sorrow still
Mary's great anguish share;
And learn, for the sake of her Son divine,
Thy cross, like His, to bear.
The sorrows that weigh on thy soul unite
With those which thy Lord has borne,
And Mary will comfort thy dying hour,
Nor leave thy soul forlorn.

O to have seen what we now adore,
And, though veiled to faithless sight,
To have known, in the form that Jesus wore,
The Lord of Life and Light!
Hush! for He dwells among us still,
And a grace can yet be thine,
Which the scoffer and doubter can never know,—
The Presence of the Divine.
Jesus is with His children yet,
For His word can never deceive;
Go where His lowly Altars rise,
And worship and believe.

ADELAIDE A. PROCTER.

## "EACH MOMENT HOLY IS."

Each moment holy is, for out from God
Each moment flashes forth a human soul.
Holy each moment is, for back to Him
Some wandering soul each moment home returns.

RICHARD WATSON GILDER.

## TWO WENT UP INTO THE TEMPLE TO PRAY.

Two went to pray? Oh, rather say, One went to brag, the other to pray;

One stands up close and treads on high, Where the other dares not send his eye;

One nearer to God's altar trod, The other, to the altar's God.

RICHARD CRASHAW.

#### HOLY LAND.

This is the earth He walked on; not alone

That Asian country keeps the sacred stain;
Ah, not alone the far Judæan plain,
Mountain and river! Lo, the sun that shone
On Him, shines now on us; when day is gone
The moon of Galilee comes forth again
And lights our path as His; an endless chain
Of years and sorrows makes the round world one.
The air we breathe, He breathed—the very air
That took the mold and music of His high
And godlike speech. Since then shall mortal dare
With base thought front the ever-sacred sky—
Soil with foul deed the ground whereon He laid
In holy death His pale, immortal head!

RICHARD WATSON GULDER.

#### THE SIGN OF THE CROSS.

In the Name of the Father, and of the Son, And Holy Ghost, God Three in One. May the Will of God be ever done! With the holy cross myself I sign, From forehead to breast the upright line, From shoulder to shoulder the cross's arms, My soul and body to save from harms. While on my forehead my hand I lay, In the Name of the Father, is all I say: In the Name, for all the Three are One. And next I say, And of the Son, While on my breast my hand I place. Lastly, the rest of the cross I trace From shoulder to shoulder, saying then, And of the Holy Ghost. Amen.

Let me think it over again.
With the name of the Father I sign my brain,
Seat and symbol of mind and thought,
For I believe what God has taught.
With the name of the Son my heart I sign,
Seat and symbol of love divine—
O Heart of Jesus, I give Thee mine!
While on my shoulders the cross I trace,
I name the Holy Ghost, whose grace
Will make the heavy burden light,
As bravely I bear it in God's sight.

Thus shall the work of each day be done In the Name of the Father, and of the Son, And Holy Ghost, God Three in One.

FATHER RUSSELL, S.J.

## THE CHRISTMAS BABE.

So small that lesser lowliness Must bow to worship or caress; So great that heaven itself to know Love's majesty must look below.

FATHER TABB.

#### IN ROSARY MONTH.

There's many a rosary told at Mary's feet,
Not pearly gleams nor amethystine glows,
When, come as child to mother, we repeat
The dolorous decades of our daily woes.

How maketh she response? Like arrow sped
By angel-archer, memories upstart
Of ways wherein her sinless heart hath bled
In union with the Man-God's smitten heart.

Is ours the weight of poverty and care?

Was it not hers in Bethlehem of old?

Homeless are we? Even so did Mary fare

Forth with the Lamb from Bethlehem's menaced fold.

Our world is dark, mayhap because we miss
The friendly faith a crucial hour disproved;
She knew Gethsemane,—its traitor kiss;
And Judas was of those whom Jesus loved.

Desolate we and making ceaseless moan

For that the best are summoned from beside?

What of Jerusalem and the chamber lone

From Calvary's eve to dawn of Easter-tide?

Mary hath borne all,—the lack; the loss;
On heights of pain, in deeps of woe, hath stood;
Tell o'er thy decades, holding fast the cross,
The badge and bond of Mary's motherhood.

MARGARET M. HALVEY.

## GOOD FRIDAY.

O Heart of Three-in-the evening, You nestled the thorn-crowned head; He leaned on you in His sorrow, And rested on you when dead.

Ah! Holy Three-in-the evening.

He gave you His richest dower;

He met you afar on Calvary,

And made you "His own last hour."

O Brow of Three-in-the evening, Thou wearest a crimson crown; Thou art Priest of the hours forever, And thy voice, as thou goest down

The cycles of time, still murmurs

The story of love each day:

"I held in death the Eternal,

In the long and the far-away."

O Heart of Three-in-the evening,
Mine beats with thine to-day;
Thou tellest the olden story.
I kneel—and I weep and pray.

FATHER RYAN.

## ATRUE LENT.

Is this a fast,—to keep
The larder lean,
And clean
From fat of veals and sheep?
Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?
Is it to fast an hour,
Or ragged go,

Or show A downcast look, and sour?

No! 'Tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

It is to fast from strife, From old debate, And hate,—

To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin,—
And that's to keep thy Lent.

ROBERT HERRICK.

#### THE HOLY FAMILY.

I.

Praise, praise to Jesus, Joseph, Mary,
The Three on earth most like the Three in heaven!
Praise, praise to Jesus, Joseph, Mary,
To whom these Heavenly Likenesses were given!

2.

'Mid Nazareth's sequestered mountains
How lovely was the Household of the Three,
And by the desert's crystal fountains
What secret wonders did not angels see!

3.

When by the dark Egyptian river,
Joseph, the Mother, and the marvellous Child,
Heard the chill night-wind softly quiver
In the tall palms or o'er the sandfields wild.

4.

Sweet Family! swift years are speeding;
Thrice ten have passed o'er Nazareth's secret home:
Poor, weary world; it lies all bleeding:
Why should it wait? Why should not Jesus come?

## SIXTH GRADE.

## THE HOLY FAMILY.

(Continued.)

5.

Sweet Family! thy charms detain Him;
Thou savest Him from an untimely woe;
From men that would too soon have slain Him
He hides in thee, God's Paradise below!

6.

O House of Nazareth! Earth's Heaven!
Our households now are hallowed all by thee;
All blessings come, all gifts are given,
Because of thy dear Earthly Trinity.

7.

Sing to the Three with jubilation!

Husbands and wives, parents and children sing!

Sing to the House, from which salvation

Flows o'er your homes as from a hidden spring!

8.

Now praise, oh praise the sinless Mother,
Praise to that Household's gentle Master be;
And, with the Child whom we call Brother,
Weep, weep for joy of that dear Family!
FATHER FABER.

## JESUS IS GOD.

Jesus is God! The solid earth,
The ocean broad and bright,
The countless stars, like golden dust,
That strew the skies at night,
The wheeling storm, the dreadful fire,
The pleasant, wholesome air,
The summer's sun, the winter's frost,
His own creations were.

Jesus is God! The glorious bands
Of golden angels sing
Songs of adoring praise to Him,
Their Maker and their King.
He was true God in Bethlehem's crib,
On Calvary's cross, true God,
He who in heaven eternal reigned,
In time on earth abode.

Jesus is God! Alas! they say
On earth the numbers grow
Who His Divinity blaspheme
To their unfailing woe.
And yet what is the single end
Of this life's mortal span,
Except to glorify the God
Who for our sakes was man?

Jesus is God! Let sorrow come,
And pain, and every ill;
All are worth while, for all are means
His glory to fulfil;
Worth while a thousand years of life
To speak one little word,
If by our Credo we might own
The Godhead of our Lord!

Jesus is God! If on the earth
This blessed faith decays,
More tender must our love become,
More plentiful our praise.
We are not angels, but we may
Down in earth's corners kneel,
And multiply sweet acts of love,
And murmur what we feel. — FATHER FABER.

## BETWEEN THE CRADLE AND THE CROSS.

Between the Cradle and the Cross, Dear Lord, Thou walkest with us hand in hand; The whole round world is made a Holy Land, Since Thou didst come to share our gain and loss, And blest the Cradle and the Cross.

Thou who didst lie in Bethlehem's stall, Hast made all childhood holy for Thy sake; Since Thou on Mary's breast didst sleep and wake, Through that one mother Thou hast hallowed all, Thy birth alone our birth-sin could retrieve, And Mary hath atoned for Eye.

G. A. Davis.

#### TWO MESSAGES.

A message from the Sacred Heart!
What may Its message be?
"My child, My child, give Me thy heart—
My heart has bled for thee."
This is the message Jesus sends
To my poor heart to-day,
And eager from His throne He bends
To hear what I shall say.

A message to the Sacred Heart!

Oh! bear it back with speed:
"Come, Jesus, reign within my heart—
Thy Heart is all I need."
Thus, Lord, I'll pray until I share
That Home, whose joy Thou art,
No message, dearest Jesus, there,
For heart will speak to heart.

FATHER RUSSELL, S.J.

#### ROSARY.

Were every word I wrote a gem, And every thought a golden thread, 'Twere all unworthy to o'erspread My Lady's raiment's yery hem. With rarest pearls of words and deeds, Into historic settings wrought, In costliest chain of human thought I'd form my Lady's Rosary beads.

BROTHER AZARIAS.

#### OUR TITLES.

Are we not Nobles? we who trace
Our pedigree so high,
That God, for us and for our race,
Created Earth and Sky,
And Light, and Air, and Time, and Space,
To serve us, and then die?

Are we not Princes? we who stand As heirs beside the Throne: We who call the Promised Land Our Heritage, our own; And answer to no less command Than God's, and His alone?

Are we not kings? both night and day,
From early until late,
About our bed, about our way,
A guard of Angels wait;
And so we watch, and work, and pray,
In more than royal state.

Are we not holy? Do not start;
It is God's sacred will
To call us Temples set apart
His Holy Ghost may fill:
Our very food . . . O hush, my heart,
Adore It. and be still!

Are we not more? our Life shall be Immortal and divine; The nature Mary gave to Thee, Dear Jesus, still is Thine; Adoring, in Thy Heart, I see Such blood as beats in mine.

O God, that we can dare to fail, And dare to say we must! O God, that we can ever trail
Such banners in the dust;
Can let such starry honors pale,
And such a Blazon rust!

Shall we upon such Titles bring
The taint of sin and shame?
Shall we, the children of the King,
Who hold so grand a claim,
Tarnish by any meaner thing
The glory of our name?

ADELAIDE PROCTER.

## PRAYER OF ST. FRANCIS XAVIER.

O God! I love Thee, not that I
May reign with Thee eternally,
Nor that I may escape the lot
Of those, O God! who love Thee not.
Thou, Thou, my Jesus, Thou for me
Didst agonize on Calvary;
Didst bear the cross, the nails, the lance,
The rabble's ignominious glance;
Unnumber'd griefs, unmeasured woes,
Faintings, and agonizing throes,
And death itself, and all for me,
A sinner, and Thy enemy!

Ah! shall not, then, Thy love cause me, Most loving Jesus, to love Thee?

Not that in Heaven I may reign,

Not to escape eternal pain,

Nor in the hope of any gain;

But, as Thou, Jesus, didst love me,

So do I love and will love Thee,

Because Thou art my King, my Lord,

Because, O Jesus, Thou'rt my God!

## SEVENTH GRADE.

## THE REPOSE IN EGYPT.1

All day I watch the stretch of burning sand,
All night I brood beneath the golden stars;
Amid the silence of a desolate land
No touch of bitterness my reverie mars.

<sup>1</sup> With this, use Merson's "Repose in Egypt" (Perry Pictures).

Built by the proudest of a kingly line,

Over my head the centuries fly fast:

The secrets of the mighty dead are mine,

I hold the key of a forgotten past.

Yet ever hushed into a rapturous dream
I see again that night,—a halo mild
Shone from the liquid moon: beneath her beam
Travelled a tired young Mother and her Child.

Within my arms she slumbered, and alone
I watched the Infant. At my feet her guide
Lay stretched o'erwearied; on my breast of stone
Rested the Crucified.

AGNES REPPLIER.

## VITAL SPARK.

Vital spark of heavenly flame! Quit, O quit this mortal frame! Trembling, hoping, lingering, flying, O the pain, the bliss of dying! Cease, fond nature, cease thy strife, And let me languish into life!

Hark! they whisper; angels say, Sister spirit, come away! What is this absorbs me quite! Steals my senses, shuts my sight, Drowns my spirits, draws my breath? Tell me, my soul, can this be death?

The world recedes; it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death, where is thy sting?

ALEX. POPE.

## THE AGONY.

O Soul of Jesus, sick to death!

Thy blood and prayer together plead;

My sins have bowed Thee to the ground,

As the storm bows the feeble reed.

Midnight—and still the oppressive load Upon Thy tortured Heart doth lie; Still the abhorred procession winds Before Thy spirit's quailing eye.

Thy spirit weighs the sins of men:

Thy science fathoms all their guilt;
Thou sickenest heavily at Thy Heart,

And the pores open,—Blood is spilt.

Sin and the Father's Anger! they
Have made Thy lower nature faint;
All save the love within Thy Heart,
Seemed for the moment to be spent.

My God! My God! and can it be
That I should sin so lightly now,
And think no more of evil thoughts,
Than of the wind that waves the bough?

I sin,—and heaven and earth go round,
As if no dreadful deed were done,
As if God's Blood had never flowed
To hinder sin, or to atone.

Shall it be always thus, O Lord?

Wilt Thou not work this hour in me
The grace Thy passion merited,

Hatred of self and love of Thee?

Oh, by the pains of Thy pure love, Grant me the gift of holy fear; And give me of Thy Bloody Sweat To wash my guilty conscience clear!

Ever when tempted, make me see,
Beneath the olive's moon-pierced shade,
My God, alone, outstretched, and bruised,
And bleeding, on the earth He made.

And make me feel it was my sin,

As though no other sins there were,

That was to Him who bears the world

A load that He could scarcely bear!

FATHER FABER.

#### 'TIS WELL.

'Tis well with clear intelligence to see That he who says, "I, Lord, will follow Thee," Says in effect, "I, Lord, will humble be!"

Then of supremest import 'tis to know:— Humility, wherefrom all graces flow, Without humiliations ne'er can grow.

As, then, humiliations are the rod To perfect those by whom the path is trod That leads thro' earthly trials up to God,

Who that is prudent will not welcome scorn, And joy to see in shreds his honor torn, If Christ may only thus in him be born?

#### FAITH.

O gift of gifts! O grace of faith!

My God, how can it be
That Thou, who hast discerning love,
Shouldst give that gift to me?

There was a place, there was a time,
Whether by night or day,
Thy Spirit came and left that gift,
And went upon His way.

How many hearts Thou mightst have had More innocent than mine, How many souls more worthy far Of that sweet touch of Thine?

Ah grace! into unlikeliest hearts
It is thy boast to come,
The glory of thy light to find
In darkest spots a home.

How can they live, how will they die, How bear the cross of grief, Who have not got the light of faith, The courage of belief?

The crowd of cares, the weightiest cross,
Seem trifles less than light;
Earth looks so little and so low,
When faith shines full and bright.

Oh happy, happy that I am!

If thou canst be, O Faith,

The treasure that thou art in life,

What wilt thou be in death?

Thy choice, O God of goodness! then
I lovingly adore;
O give me grace to keep Thy grace,
And grace to merit more.

FATHER FABER.

## TO OUR LADY AFTER HOLY COMMUNION.

Mother, upon my lips to-day
Christ's Precious Blood was laid;
That Blood which, centuries ago,
Was for my ransom paid:
And half in love and half in fear,
I seek for aid from thee,
Lest what I worship wrapt in awe
Should be profaned by me,

Wilt thou vouchsafe as Portress dear,
To guard those lips to-day,
Lessen my words of idle worth,
And govern all I say?
Keep back the sharp and quick retorts
That rise so easily;
Soften my speech with gentle art
To sweetest charity.

Check thou the laugh or careless jest
That others harsh might find;
Teach me the thoughtful words of love
That soothe the anxious mind;
Put far from me all proud replies,
And each deceitful tone,
So that my words at length may be
Faint echoes of thine own.

O Mother, thou art mine to-day
By more than double right,
A soul where Christ reposed must be
Most precious in thy sight;

And thou canst hardly think of me From thy dear Son apart:
Then give me from myself and sin A refuge in thy heart.

## THE MEMORY OF THE DEAD.

Oh, it is sweet to think,
Of those that are departed,
While murmured Aves sink
To silence tender-hearted,
While tears that have no pain
Are tranquilly distilling,
And the dead live again
In hearts that love is filling.

Yet not as in the days
Of earthly ties we love them;
For they are touched with rays
From light that is above them:
Another sweetness shines
Around their well-known features;
God with His glory signs
His dearly ransomed creatures.

Yes, they are more our own,
Since now they are God's only;
And each one that has gone
Has left our heart less lonely.
He mourns not seasons fled,
Who now in Him possesses
Treasures of many dead
In their dear Lord's caresses.

Dear dead! they have become
Like guardian angels to us;
And distant heaven like home,
Through them begins to woo us;
Love that was earthly, wings
Its flight to holier places;
The dead are sacred things
That multiply our graces.

They whom we love on earth
Attract us now to heaven;
Who shared our grief and mirth
Back now to us are given.
They move with noiseless feet
Gravely and sweetly round us,
And their soft touch hath cut
Full many a chain that bound us.

O dearest dead! to heaven
With grudging sighs we gave you:
To Him—be doubts forgiven!
Who took you there to save you:—
Now get us grace to love
Your memories yet more kindly,
Pine for our homes above,
And trust to God more blindly.

Father Farer.

## WISHES ABOUT DEATH.

Ι.

I wish to have no wishes left,
But to leave all to Thee;
And yet I wish that Thou shouldst will
Things that I wish should be.

2.

And these two wills I feel within, When on my death I muse; But, Lord! I have a death to die, And not a death to choose.

3.

Why should I choose? for in Thy love
Most surely I descry
A gentler death than I myself
Should dare to ask to die.

4.

But Thou wilt not disdain to hear
What those few wishes are,
Which I abandon to Thy love,
And to Thy wiser care.

5.

Triumphant death I would not ask, Rather would deprecate; For dying souls deceive themselves Soonest when most elate.

6

All graces I would crave to have Calmly absorbed in one,— A perfect sorrow for my sins, And duties left undone.

7.

All Sacraments and church-blest things
I fain would have around,
A priest beside me, and the hope
Of consecrated ground.

8.

But, most of all, Thy Mother, Lord!
I long to have with me,
With all her nameless offices
Around my bed to be.

9.

I would the light of reason, Lord!

Up to the last might shine,

That my own hands might hold my soul

Until it passed to Thine.

IO.

And I would pass in silence, Lord!

No brave words on my lips,

Lest pride should cloud my soul, and I

Should die in the eclipse.

II.

But when, and where, and by what pain,—
All this is one to me:

I only long for such a death
As most shall honor Thee.

12.

Long life dismays me, by the sense
Of my own weakness scared:
And by Thy grace a sudden death
Need not be unprepared.

13.

One wish is hard to be unwished,—
That I at last might die
Of grief for having wronged with sin
Thy spotless Majesty.

FATHER FABER.

## MY MOTHER.

Whene'er I doubt if one so base as I
Shall share with heavenly choirs their joy serene,
This thought brings sweetest solace to my soul,
That thou, my Mother, art the Angels' Queen.

No seraph form, to human weakness strange,
The regal sceptre holds in that high place,
But at the right hand of the King of kings
Thou sittest throned, a daughter of our race.

Mother of God! Creation's star-crowned Queen!

Heaven's mightiest spirits worship at thy feet,
Yet 'mid the splendors of thy pomp divine
Our Mother and our Sister, too, we greet.

Shall I, then, fear to face the glittering ranks

That guard from step profane Heaven's dazzling scene?

Their flame-tipped swords would lower at the cry:

"Angels of God, my Mother is your Queen."

REV. EDWARD G. SWAINSON.

## VISION OF THE WOUNDS.

Two Hands have haunted me for days,
Two Hands of slender shape,
All crush'd and torn as in the press
Is bruis'd the purple grape.
At work or meals, at prayer or play,
Those mangled Palms I see,

And a plaintive voice keeps whispering:—
"These Hands were pierc'd for thee."

For me, sweet Lord, for me?
"Yea, even so, ungrateful child,

These Hands were pierced for thee."

Through toil and dangers pressing on As through a fiery flood,

Two slender Feet beside mine own
Mark every step with blood.

The swollen veins so rent with nails, It breaks my heart to see,

While the same sad voice cries out afresh:
"These Feet were pierced for thee."

For me, dear Christ, for me?
"Yea, even so, rebellious soul,

These Feet were pierced for thee."

As on they journey to the close,

These wounded Feet and mine,
Distincter still the vision grows,

And more and more divine.
For in my Guide's wide open side

The riven Heart I see,

And a tender voice sobs like a psalm, "This Heart was pierced for thee."

For me, great God! for me?
"Yea, enter in, my love, my lamb!
This Heart was pierced for thee."

ELEANOR C. DONNELLY.

## GOD'S LIKENESS.

Not in mine own, but in my neighbor's face,
Must I Thine image trace:
Nor he in his, but in the light of mine,
Behold Thy Face Divine.

FATHER TABE.

## MY MEDIATOR.

"None betwixt God and me?"
"Behold, my neighbor, thee,
Unto His lofty throne
He makes my stepping-stone."

FATHER TABB.

## EIGHTH GRADE.

## THE SIGN OF THE CROSS.

Whene'er across this sinful flesh of mine I draw the Holy Sign,

All good thoughts stir within me, and renew Their slumbering strength divine;

Till there springs up a courage high and true
To suffer and to do.

And who shall say, but hateful spirits around, For their brief hour unbound,

Shudder to see, and wail their overthrow?
While on far heathen ground

Some lonely Saint hails the fresh odor, though Its source he cannot know.

CARDINAL NEWMAN.

## THE PILLAR OF THE CLOUD.

Lead, Kindly Light, amid the encircling gloom, Lead Thou me on!

The night is dark, and I am far from home— Lead Thou me on!

Keep Thou my feet; I do not ask to see The distant scene,—one step enough for me.

I was not ever thus, nor pray'd that Thou Should'st lead me on.

I loved to choose and see my path; but now Lead Thou me on!

I loved the garish day, and, spite of fears, Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still Will lead me on,

O'er moor and fen, o'er crag and torrent, till
The night is gone;

And with the morn those angel faces smile Which I have loved long since, and lost awhile.

CARDINAL NEWMAN.

#### ANGELS' HYMNS.

(From "Dream of Gerontius.")

My work is done,
My task is o'er,
And so I come,
Taking it home,
For the crown is won,
Alleluia,
For evermore.

My Father gave
In charge to me
This child of earth
E'en from its birth,
To serve and save,
Alleluia,
And saved is he.

This child of clay

To me was given,

To rear and train

By sorrow and pain

In the narrow way,

Alleluia,

From earth to heaven.

## ANGEL OF THE AGONY.

Jesu! by that shuddering dread which fell on Thee;
Jesu! by that cold dismay which sickened Thee;
Jesu! by that pang of heart which thrilled in Thee;
Jesu! by that mount of sins which crippled Thee;
Jesu! by that sense of guilt which stifled Thee;
Jesu! by that innocence which girdled Thee;
Jesu! by that sanctity which reigned in Thee;
Jesu! by that Godhead which was one with Thee;
Jesu! spare these souls which are so dear to Thee,
Who in prison, calm and patient, wait for Thee;
Hasten, Lord, their hour, and bid them come to Thee,
To that glorious Home, where they shall ever gaze on Thee.

CARDINAL NEWMAN.

## THE ASSUMPTION.

Nor Bethlehem nor Nazareth
Apart from Mary's care:
Nor heaven itself a home for Him
Were not His mother there.

FATHER TARR.

## TO SAINT JOSEPH.

(Sonnet.)

Saints know thee best, O hidden, silent Saint;
And would that I could feel a little part
Of that great love Theresa's kindred heart
Felt for thee, Foster-Father! But the taint,
The chill, is on my soul; and few and faint
The prayers that from this earthly bosom dart
Up to that heavenly throne whereon thou art
In glory, not too high to hear my plaint.

Patron of all who work in humble ways!

Pray that from pure and earnest motive, I

May fill with patient toil the moments flying;

Patron of happy death-beds! when my days

Have reached their term, be thou, dear Joseph! nigh,

With Mary and with Jesus, while I'm dying.

Father Russell, S.J.

## SAINT JOSEPH TO THE INFANT JESUS.

Jesus! let me call Thee Son,
Since Thou dost call me Father;
How I love Thee, sweetest One,
My God and Son together!

As my God I Thee adore,
And as my Son embrace Thee:
Let me love Thee more and more,
And in my bosom place Thee.

Since Thy guardian I must be, My treasure I will make Thee; Do not Thou abandon me, And I will ne'er forsake Thee.

All my love henceforth is Thine,
My very life I proffer;
And my heart no more is mine,
For all I am I offer.

Since to share Thy presence sweet

To choose me here Thou deignest;

Shall we not in heaven meet,

Where Thou for ever reignest?

St. Alphonsus Liguori.

#### STABAT MATER.

The star that in his splendor hid her own,
At Christ's Nativity,
Abides—a widowed satellite—alone,
On tearful Calvary.

FATHER TABB

#### LISTEN!

Begin the day with God,
He is thy sun and day;
He is the radiance of thy dawn,
To Him address thy lay.

Take thy first meal with God,
He is thy heavenly food;
Feed with and on Him, He with thee
Will feast in brotherhood.

Thy first transaction be
With God Himself above;
So shall thy business prosper well
And all the day be—love.

From "Leaflets."

## THE WELL-SPENT DAY.

If we sit down at set of sun,
And count the things that we have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count the day well spent.

But if through all the livelong day
We've eased no heart by yea or nay,
If through it all
We've nothing done that we can trace
That brought the sunshine to a face:
No act most small
That helped some soul and nothing cost,
Then count that day as worse than lost.

From "Leaflets."

## SONNET TO THE BLESSED VIRGIN.

Mother! whose virgin bosom was uncrost
With the least shade of thought to sin allied;
Woman! above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost;
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon
Before her wane begins on heaven's blue coast;
Thy image falls to earth. Yet some, I ween,
Not unforgiven the suppliant knee might bend,
As to a visible power, in which did blend
All that was mixed and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene!

WILLIAM WORDSWORTH.

## O FAITHFUL CROSS!

O faithful cross! O noblest tree! In all our woods there's none like thee: No earthly groves, no shady bowers Produce such leaves, such fruit, such flowers. Sweet are the nails, and sweet the wood, That bears a weight so sweet and good.

Bend, towering tree! thy branches bend, Thy native stubbornness suspend; Let not stiff nature use its force, To weaker sap have now recourse; With softest arms receive thy load, And gently bear our dying God. On thee alone the Lamb was slain
That reconciled the world again;
And when on raging seas was tost
The shipwrecked world and mankind lost,
Besprinkled with His sacred gore,
Thou safely brought'st them to the shore.

From "Roman Missal."

## LAUDAMUS COR JESU.

Cor Jesu victima,
Nostra spes ultima,
Et flagrans amore,
Nobis miserere.
Laudamus, laudamus,
Laudamus Cor Jesu.

O Cor amabile,
Esto plorabile,
Nobis praesentibus,
Reis absentibus.
Laudamus, laudamus,
Laudamus Cor Jesu.

O Cor dulcissimum,
Nec non purissimum:
Fac nos esse mites,
Castos et humiles.
Laudamus, laudamus,
Laudamus Cor Jesu.

Jesu Cor amandum,
Ubique terrarum:
Tibi sit gloria,
Et laus sempiterna.
Laudamus, laudamus,
Laudamus Cor Jesu.

## MNEMONIC RIMES.

## ENDS OF THE MASS.

Adore till the Gospel,
Give thanks till the bell,
Till Communion ask pardon,
Then all your wants tell.
FATHER RUSSELL, S.I.

## THE FIVE POINTS OF THE EXAMEN.

Pay God your thanks, crave light, your soul review. Grieve for your faults, your good resolves renew.

FATHER RUSSELL, S.J.

#### THANKSGIVING AFTER HOLY COMMUNION.

Believe, and grieve, and hope; thank, love, adore, Show your soul's wounds, and holy gifts implore.

#### WORKS OF MERCY.

Food, drink, and raiment to the needy give;
Harbor the homeless, and the sick go see;—
Let not poor prisoners be by thee forgot,
To bury the dead, must not omitted be.
Oh, win the sinner from his evil way,—
Instruct the ignorant, and good counsel give;
The sorrowing comfort; wrongs in patience bear,
All injuries for Jesus' sake forgive;
For living pray and for the blessed dead;—
Then when at judgment thou wilt Jesus see,
Thou'lt hear: "All this, thou didst it unto Me."

## THE PRECEPTS OF THE CHURCH.

Mass hear on Sundays, holidays; At stated times, fast and abstain; Confess sins once a year at least; At Easter time, from Feast Divine do not remain. Your dues to Church in justice pay, And dare not marriage solemnize In times forbidden, or with those 'Gainst whom the Church's warnings rise.

#### SACRAMENTALS.

Wouldst know the Sacramental things? This list them all to memory brings. Prayer first; our Lord's and the Church's own; Alms second, such as "special" known;—Third, eating what the Church has blessed, Fourth, act by which sin is confessed. Fifth, touch; holy unctions this includes: Sixth, "blessing," thus the list concludes.

#### APOSTLES.

Wouldst know the twelve Apostles' names?
Two each of Simon, Jude, and James,
Three end in "ew," the other three
In Thomas, John, and Philip see.
Matthias filled the traitor's place;
Paul joined the twelve by special grace;
Then in the list you will include
Peter as Simon, Thaddeus, Jude.

FATHER RUSSELL, S.J.

#### EVANGELISTS.

Matthew and Mark and Luke and John:— The Gospels wrote these four; Matthew and John were witnesses; Luke and Mark but heard it o'er.

# SYMBOLS OF THE APOSTLES AND EVANGELISTS.

- These have their origin in some circumstance of the life or death of the bearer. Among those emblematic of the Apostles and Evangelists, the following are most frequently used:
- St. Peter.—Crossed keys, one of gold and one of silver, symbolizing his primacy (St. Matt. 16:22); also the cock, because of his denial of our Lord (St. Luke 22).
- St. Andrew.—A transverse or X-shaped cross, called by his name.
- St. James the Great.—Pilgrim's staff and water-bottle; also the shell, emblematic of pilgrimage and baptism.
- St. John.—A chalice with serpent issuing from it; the eagle is his symbol as an Evangelist.
- St. Thomas.—The square or carpenter's rule; also a lance, because of the manner of his death.
- St. James the Less.—A fuller's club, the instrument of his death.
- St. Philip.—A column,—he died suspended from one; sometimes he also bears a staff with a small cross surmounting it.
- St. Bartholomew.—A large knife, the instrument of his martyrdom.
- St. Matthew.—A short sword; also a money-bag, the sign of a tax collector:—as Evangelist, his sign is the figure of a man.
- St. Simon Zelotes.—A saw, the instrument of his martyrdom.
- St. Jude (Thaddeus).—A knotted club; also a halberd.
- St. Matthias.—A lance; sometimes a battle-axe.

JUDAS.—A purse.

- St. Mark's sign is the figure of a lion.
- St. Luke's sign is that of an ox.

#### COUNCILS.

- 1. First of Nice, A.D. 325, condemned heresy of Arius.
- 2. First of Constantinople, A.D. 381, condemned heresy of Macedonius.
- 3. Council of Ephesus, A.D. 431, condemned heresy of Nestorius.
- 4. Council of Chalcedon, A.D. 451, condemned heresy of Eutyches.
- 5. Second of Constantinople, A.D. 553, condemned books of Theodorus favoring Nestorian heresy.
- 6. Third of Constantinople, A.D. 680, condemned heresy of Monothelites.
- 7. Second of Nice, A.D. 787, condemned heresy of Iconoclasts.
- 8. Fourth of Constantinople, A.D. 870, condemned and deposed Photius, author of Greek Schism.
- 9. First Lateran, A.D. 1123, regulated rights of Church and Emperors in election of Bishops and Abbots.

- Second Lateran, A.D. 1139, condemned heresies of Peter of Bruys and Arnold of Brescia.
- 11. Third Lateran, A.D. 1179, condemned heresies of Waldenses and Albigenses.
- 12. Fourth Lateran, A.D. 1215, for general legislation.
- 13. First of Lyons, A.D. 1245, decreed a general Crusade.
- 14. Second of Lyons, A.D. 1274, defined the double procession of the Holy Ghost.
- 15. Council of Vienne, A.D. 1312, abolished order of Knights Templars.
- 16. Council of Florence, A.D. 1439-45, a reconciliation of the Greeks took place.
- 17. Fifth Lateran, A.D. 1512, for the reëstablishment of discipline in the Church.
- 18. Council of Trent, A.D. 1545-63, heresies of Luther, Calvin, and others condemned.
- 19. Vatican Council, A.D. 1869-70, solemnly declared the infallibility of the Pope.

# RIME FOR COUNCILS.

Nic; Con; Eph; Cal; Con, second, third; Nic, second;—fourth of Con: Lat, first, and second, third, and fourth; Of Lyons, one and two; Vienne; then Flor; then fifth of Lat; Then Trent; the last is Council Vat.

## OLD SEMINARY RIME FOR COUNCILS.

Ni—Co—E—Chal, Co—Co—Ni—Co, La—La—La—Ly—Ly, Vi—Flo—La—Tre—Vat.

# PRINCIPAL HERESIES.

Arian; Manichean; Macedonian; Pelagian; Nestorian; Eutychian; Semi-Pelagian; Monothelite; Iconoclast; Greek; Berengarian; Albigensian; Waldensian; Wickliffite; Lutheran; Calvinist; Jansenist.

#### RIME FOR HERESIES.

Ar; Man; Mac; Pel; Nes; Eu; Semi; Mon; Icon; Greek; Ber; Al; Walden; Wick; Luther; Cal; and Jan; Are the heresies principal.

# THE SONS OF JACOB.

Reuben, Simeon, and Levi, Juda, Dan, Gad, Nephthali, Asar, Issachar, Zebulon, Joseph and then Benjamin. HYMNS. 157

# HYMNS.

# FIFTH GRADE.

Those of preceding Grades. Faith of our Fathers, In this Sacrament, etc., Sweet Saviour, bless us, O Lord, I am not worthy, Seven Words on the Cross, Hymn to St. Aloysius, Hymn to St. Agnes, Hymns proper to Ecclesiastical Seasons.	Appendix, Parochial Hymn " " St. Basil's Hym Appendix, Parochial Hymn	Book, p. 6. " p. 145. " p. 126. nal, p. 117. p. 55.
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# SIXTH GRADE.

Those of preceding Grades.	
Sweet Saviour, bless us,	Parochial Hymn Book, p. 126.
Jesus, my Lord, my God,	" " " p. 158.
God Bless our Pope,	" " " p. 108.
Holy God,	Roman Hymnal, p. 8.
Veni Creator,	"     "       p. 609.
Ave Maris Stella,	" p. 702.
Stabat Mater,	Parochial Hymn Book, p. 79.
St. John Berchmans,	S. S. Hymn Book, p. 51.
St. Rose of Lima,	Sodalist's Hymnal, p. 296.
Anthems for Ecclesiastical Seasons.	

# SEVENTH GRADE.

Those of preceding Grades.	
O Jesus Christ, remember, etc.	Roman Hymnal, p. 19.
Pilgrims of the Night,	Parochial Hymn Book, p. 229.
Nearer, my God, to Thee,	St. Basil's Hymnal, p. 69.
O Salutaris Hostia,	Roman Hymnal, p. 31.
Tantum Ergo,	p. 34.
Ave Verum,	" p. 23.
Panis Angelicus,	" " p. 26.
St. John the Evangelist,	Parochial Hymn Book, p. 326.
St. Teresa,	" p. 352.

# EIGHTH GRADE.

Those of preceding Grades.		
My God, I love Thee,	Parochial Hymn Book, p. 2	232.
O Purest of Creatures,	" " D. 2	260.
O Mother, I could weep,	" " p. 2	236.
Pange Lingua,	Roman Hymnal, p. 6	
Laudate Dominum,	Parochial Hymn Book, p. 3	381.
Magnificat. (English and Latin.)	" D. 3	380.
Vexilla Regis. (""")	" " p.	73
O Cor Amoris,	Laudis Corona, p. 1	
Laudamus Cor Jesu,	Sunday School Hymnal, p.	27.
Salve Regina,	Sodalist's Hymnal, p. 2	34.

# FIRST, SECOND, THIRD METHOD OF PRAYER.

(From "Spiritual Exercises of St. Ignatius.")

- First Method of Prayer.—This is less a prayer than a spiritual exercise, which assists the soul, and renders its prayer more agreeable to God. It consists in reflecting on the commandments of God, the capital sins, the three powers of the soul, the five senses of the body, as follows:
  - 1. Before beginning, think a few minutes of what you are about to do.
  - Ask of God the grace to know the sins you have committed against His commandments, and to accomplish the obligations of His law with more fidelity henceforth.
  - 3. Thinking over, one after another, the commandments of God, see how you have fulfilled or violated them. Ask pardon for the sins you can recall, and say the "Pater." It is sufficient to dwell the length of three "Paters" on each precept; but this space of time must be abridged or prolonged, according as the faults are few or numerous under each precept.
  - 4. After having thus run through all the commandments, humble yourself, accuse yourself; ask for grace to observe them better for the future; and end by a colloquy addressed to God, suitable to the state and dispositions in which you find yourself.
  - If you wish to take for your subject the capital sins, the three powers of the soul, the five senses, etc., you have only to change the matter of the examination; the rest will be the same as for the commandments.
  - Let us observe that the Christian who wishes to imitate our Lord Jesus Christ in the use of his senses must ask the grace of God the Father to enable him to do so, and, glancing at each of his senses, examine how far they approach or depart from his Divine Model. Before passing from one sense to another, recite a "Pater."
  - If it is proposed to imitate the Blessed Virgin, we must ask her to obtain this grace from her Divine Son, and, after the examination of each sense, recite an "Ave."
- Second Method of Prayer.—This consists in reciting some vocal prayer, and resting successively on the words composing it as long as we feel taste and devotion.
  - 1. Before beginning, recollect yourself.
  - 2. Address yourself to the person to whom you are going to pray.
  - 3. Begin the prayer—the "Pater," for example; dwell on these words, "Our Father;" meditate on them as long as they furnish you with thoughts, affections, etc., and then pass to the following words, which you will consider in the same manner.
  - 4. When the time comes to conclude, recite the rest of the prayer without stopping, and address yourself in a short prayer to the person to whom you have been praying, to ask the grace or the virtue which you require.

- Remark. (1) All vocal prayers, the "Credo," the "Salve Regina," the "Anima Christi," etc., may be recited in this manner, (2) If one single word of the prayer we are reciting in this way suffices to occupy the mind and the heart all the time destined to prayer, we must put off to another day the meditation of the rest. The following day we must commence by reciting, without stopping, what was meditated on the day before, and then continue the consideration of the rest of the words of the prayer.
- Third Method of Prayer.—This consists in pronouncing a vocal prayer, and, if we choose, several prayers successively, only stopping the interval of a breathing between each, thinking either of the sense of the word, or of the dignity of the person to whom we pray, or of our own unworthiness, or of the distance between the two. Let us take the "Ave Maria" for an example.
  - 1. Think of the action you are going to perform.
  - 2. Beginning with "Hail Mary," think for a moment what these words signify, or of the dignity of the Blessed Virgin whom you salute, or of your miseries, which place so great a distance between you and the Mother of God.
  - 3. Then you pronounce the other words, dwelling on each one, as we have said, only the time of a breathing.

# NOTEWORTHY DAYS AND EVENTS OF CATHOLIC HISTORY IN THE UNITED STATES.

While yielding to none in our loyal keeping of the national feasts that "endear either the man or the deed," we should strive to make memorable to our children days and deeds and doers that emphasize the special part Catholics have had in building up and promoting the welfare of our country. Washington, in his reply to the address presented him by the Catholics of the United States, says: "Your fellow-citizens will not forget the particular part you took in the accomplishment of the Government, or the important assistance they received from a nation in which the Roman Catholic faith is professed."

But if we do not wish these things to sink into oblivion, we ourselves must hold them "in perpetual remembrance:" we must make them notable to the rising generation, not indeed by adding to our list of holidays, but by introducing into our regular school-work commemorative exercises of a religious, literary, and public-spirited character that will impress the young with a sense of what we may call "Catholic ancestral pride," and inspire them with a desire to emulate the religious and civic virtues of the American sons of the Church, while at the same time it will give them an intelligent appreciation of the claim, so often falsely made, that this is a "Protestant country."

When we read, "This country had a distinctly religious beginning in the coming of the Pilgrims and Puritans," one can but wonder if the writer had never read of the "Cape of the Cross," whereon, on the coast of Massachusetts, over the grave of Thorvald, the sign of Redemption was erected nearly six hundred years before the Puritan set foot on Plymouth Rock. Or if, supposing he would regard "Antiquitates Americanæ" as mythical, had he ever heard of Columbus? had he ever read Parkman or Bancroft?

To such a shallow writer it were idle to speak of Brendan, of Eric, of Juarez, of Cancer, of Martinez, or a host of others who had consecrated the soil of America with their blood and sweat long years before the *birth* of Protestantism.

It is to our own discredit that we ourselves have not made sufficiently prominent in our teaching these cameos of history irradiant with the light of faith and the glory of self-sacrifice that are the product of the Catholic Church, as the fruit is the product of the tree that bears it. Would it not be well, then, for our Catholic teachers to make their pupils acquainted with the notable part that the Church, through her children, has played in the history of our country? Should not the names of our American saints and martyrs, of our Catholic statesmen, heroes, jurists, and writers be made "familiar to them as household words"? Should they not be as much at home in the local Church history of their diocese and parish as in that of their State?

To do this, the teacher would have to note in the usual United States history course

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Catholic data of special interest. The keeping of a calendar of "days and deeds to reverence dear" would be another aid to the memory, and to a few special dates could be assigned commemorative exercises, as noted above.

As a step toward the formation of such a Catholic historical calendar, we may here mention some noteworthy events. The list, being offered only as a general suggestion, is necessarily incomplete, and open to such objection, elimination, or addition, as will adapt it to local requirements, or to individual or community preferences.

# NOTABLE EVENTS IN AMERICAN CATHOLIC HISTORY.

#### JANUARY.

- I, 1800.—Dr. Carr, of St. Augustine's, received into the Church the first Philadelphian to become a Catholic and a Christian in the nineteenth century, a negro slave, Cæsar Ducombe.
- 3, 1864.—Archbishop Hughes died.
- 5, 1860.-Venerable Bishop Neumann died.

#### FEBRUARY.

- 7, 1872.—Archbishop Spalding died.
- 12, 1875.—Archdiocese of Philadelphia established.
- 20, 1878.—Election of Pope Leo XIII.

#### MARCH.

- 15, 1790.—Reply of General Washington to the address of the Roman Catholics.
- 15, 1875.—Most Rev. John McCloskey appointed Cardinal—the first in the United States.
- 19, 1871.—St. Joseph, Patron of Universal Church.
- 25, 1634.—Founders of Maryland arrive at St. Clement's Island.

#### APRIL.

- 8, 1808.—Birthday of Philadelphia Diocese.
- 11, 1811.—General Stephen Moylan, of Pennsylvania State Liners, Revolutionary hero; buried at St. Mary's, Philadelphia. The body was afterwards removed.
- 14, 1872.—Archbishop Ryan consecrated.

#### MAY.

- 15, 1733.—Purchase by Father Joseph Greaton, S.J., of the ground on which St. Joseph's Chapel, Philadelphia, was built.
- 19, 1675.—Death of Father Marquette at Point Saint Ignace, Michigan. His remains were discovered in 1877 by the Very Rev. E. Jacker.
- 25, 1793.—Ordination of the Rev. Stephen Badin by Bishop Carroll. This was the first ordination in the United States.
- 26, 1853.—The Forty Hours' Devotion was observed for the first time in the diocese of Philadelphia, at St. Philip's Church. The Feast of Corpus Christi in the year 1853 fell on the feast of St. Philip Neri. This observance of the Forty Hours' Devotion is, if not the first, at least among the earliest in the United States.

#### JUNE.

- 6, 1886,—Archbishop Gibbons made Cardinal.
- 8, 1884.—Archbishop Ryan becomes Archbishop of Philadelphia.
- 17, 1875.—The Most Rev. James Frederic Wood created First Archbishop of Philadelphia.

#### AUGUST.

- 4, 1903.—Election of our Holy Father Pope Pius X.
- 19, 1753.—Death of Father Joseph Greaton, S.J., founder of the faith in Philadelphia.
- 24, 1674.—Bishop Calderon, of Cuba, confers minor orders for the first time within the territory of the United States, at St. Augustine, Florida.
- 24, 1724.—Martyrdom of Father Rasle.

#### SEPTEMBER.

- 8, 1565.—First Mass at St. Augustine, Forida, by Francesco de Mendoza Grajales, chaplain of Menendez.
- 13, 1803.—Commodore John Barry, "Father of the American Navy," died "at the head of the service." He is buried in St. Mary's Cemetery, Philadelphia.
- 28, 1566.—Father Peter Martinez, S.J., murdered by the Indians of Florida on the Island of Tacatucuru (now Cumberland), off St. John's River.
  - 1613.—Samuel Argall, from Virginia, destroyed the Catholic settlement on Mount Desert Island. Fifteen Frenchmen, including Father Masse and the commander, La Saussaye, were cast adrift in an open boat; Fathers Biard and Du Quentin were carried off to Virginia.

#### OCTOBER.

- 12, 1492.—Columbus discovered America.
- 12, 1864.—Chief Justice Taney died.
- 15, 1875.—Consecration of Philadelphia Archdiocese to the Sacred Heart of Jesus.
- 18, 1646.—Martyrdom of Father Jogues.
- 30, 1683.—Passage by the New York Assembly, under Governor Dongan, of the Bill of Rights, guaranteeing Religious Liberty.

#### NOVEMBER.

- 1755.—Expulsion of Acadians, Four hundred and fifty landed at Philadelphia.
- 6, 1789.—Erection of American Hierarchy.
- 14, 1832.—Charles Carroll died. The "First Citizen," the "Last Signer."
- 22, 1632.—Sailing of the "Ark and Dove" from England with settlers for Maryland under Governor Leonard Calvert.

#### DECEMBER.

- 3, 1815.—Archbishop Carroll, Patriarch of the American Church, died.
- 8, 1846.—Mary Immaculate, Patroness of the United States, solemnly chosen by the Sixth Provincial Council of Baltimore.

#### 1626.

Father Joseph de la Roche, a Recollet from Canada, the first priest to enter the present United States.

#### 1675.

Easter Sunday, Baptism of Catherine Tegakowita, the Lily of Purity and Sanctity, of the Mohawks.

#### 1680.

Ash Wednesday, Death of Catherine Tegakowita, the Indian maiden, whose canonization was solicited by the Third Plenary Council of Baltimore.

#### 1795.

Father Demetrius Prince Gallitzin ordained by Bishop Carroll,—the second priest ordained in this country.

### NAMES DEAR TO AMERICAN CATHOLIC HEARTS

#### STATESMEN.

Charles Carroll, Thomas Fitz-Simons, Daniel Carroll, John Lee, Taney, Dongan, Gaston, etc.

#### SAINTS AND MARTYRS.

St. Rose of Lima; St. Brendan; St. Turibius, Archbishop of Lima; Venerable Bishop Neumann; Venerable Mary of the Incarnation; Venerable Margaret Bourgeois; Louis Cancer; Padilla; Jogues; Breboeuf; Lallemant; Serra; Catherine Tegakowita; Mrs. Seton; Mme. Duchesne, etc. Daniel Garacontie, the great Catholic chief of the Onondagas, and one of the most extraordinary men of the Iroquois League.

#### EXPLORERS AND MISSIONARIES.

Columbus, Calvert, Champlain, Marquette, Gallitzin, De Smet, etc.

#### ECCLESIASTICS.

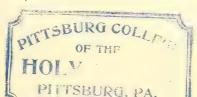
Perez, Carroll, Cheverus, Maréchal, England, Flaget, Dubois, the Kenricks, Spalding, Hughes, etc.

#### ARMY AND NAVY.

Barry, McGuire, Moylan, Lafayette, D'Estaing, Rochambeau, Kosciusko, Pulaski, etc.

#### WRITERS.

- Bishop England, Carey, Walsh, Pise, McSherry, Frederick O'Shea, O'Callaghan, John Gilmary Shea, Archbishop Spalding, McGee, Meline, Thébaud, Hewitt, Hassard, Brownson, Sadlier, Tinckner, O'Reilly, Archbishop Kenrick, Azarias, Moriarty, Cardinal Gibbons, Miles, Bishop Spalding, John Boyle O'Reilly, etc.
- If "the sufferings for right are graven deepest in the chronicles of nations," surely there should be a "Las Casas Day," for, though he did not labor in the United States, the fruit of his labor and sufferings for the Indians extended even here. And should there not be some notice taken of Isabella?
- Note should be likewise made of Father Antonio Montesinos, "the first of American abolitionists," "a man who deserves to stand in history by the side of Las Casas, for he preceded Las Casas in protest against the enslavement of the Indians."—(History of the Roman Catholic Church in the United States, by the Right Rev. Thomas O'Gorman, D.D., p. 21.)



The Sixth Provincial Council of Baltimore met May 10, 1846. By their first decree the Fathers proclaimed the "Blessed Virgin Mary conceived without sin" as Patroness of the United States. In approving the decree of this Council, the Holy Father granted also the petition of the prelates to be allowed to use the word "Immaculate," and that "Immaculate Conception" be added to the Preface of the Mass for the feast of the Immaculate Conception, and the invocation, "Queen conceived without sin, pray for us," be appended to the Litany of the Blessed Virgin. And this eight years before the definition of the dogma! Is not this something glorious and worthy of note?—(Dr. Clark's History of the Catholic Church in the United States, vol. i, p. 32.)

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